MASTERJI

ॐ

श्री गणेशाय नमः ॥

लोलु दयस प्रार्थना

1—HYMN TO LOVE

१ वुछिम गत चा'ञ दैवागत,
 चे विन दय नो सरय लोलो ।
मि अन्दर कर पनुन मन्दर,
 बु चेय पूज़ा करय लोलो ॥

1 Great Love, I have seen that they power (to raise man) is marvellous as God's I know no God apart from thee. Make thou my heart thy shrine, and I will worship thee. (*God is love*).

२ बु चाने वेरि सम्रुरावय,
 अ'छिव क्रिन्य रंग, रूपक रस ।
कनव क्रिन्य शब्द, साज़ुक मस,
 अ'नित खास्यन भरय लोलो ॥

2 For thy sake I will gather through my eyes the essence of Form and colour; through my ears, the vintage of Sound and song. With these I will fill thy cups. *All powers of mind are meant to help Love grow).*

३ मे कुन वुछय वुछथ असान छुख,
दूरि रूज़ित आसमानन मंज़।
गुपित छुख दासतानन मंज़,
यि दूर्यर नो ज़रय लोलो॥

3 (At present) thou smilest at me from distant heights (as an ideal), or hidest in stories of heroism. This distance I can not tolerate (*I want to feel thee in my heart.)*

४ फिज़ा त्रा'वित मे खनिम'त्य ज़िस्य,
ज़मीनस तल त पूरन्य छिम।
स्यठा देवार लूरन्य छिम,
चे र'स्तुय क्या करय लोलो॥

4 Alas ! forsaking the open air (of fellowship with all creatures), I have dug pits in the earth (for my abode), and have raised round me many walls (of exclusiveness.) The law of Karma demands that) I

shall have to pull down these and fill up those. How can I do all this without thy aid? (*Love makes all things easy.*)

५ बु छुस पां'पुर चे दीपस पत,
चटित यिम जाम. करहा गत।
दिहम नय जाम. चटनिच ब्रत,
क्यु'मा ह्यू मा मरय लोलो ॥

5 I am a moth, thou art my lamp I want to slip out of this (caterpillor) garment and lay down my life in going round thee. But unless thou grant me the will to burst the bonds, I must die the inglorious death of an earth-worm—wilt thou like that? (*Dying for love is the only glorious end*).

६ नितम पंपोष. पादन तल,
तिमन हुंद भंवुरा सूज़ित।
कंडयन प्यठ छुस मरे रूज़ित,
बु चाने आसरय लोलो ॥

6 Send one of the black bees (i. e. lovers of thy lotus-like feet to guide me thither. While living in this body, I am restless like one lying on thorns-sustained by the hope that I shall some day be among thy devotees, (*Only a true lover can teach love.*)

७ ज़मीनस ज़न्मकिस व'विमत्य,
अशिक्य दुर्दान. कंह भ'विमत्य।
अछिन मंज़ा छिम र'छित थ'विमत्य,
तिमय खावे जरय लोलो॥

7 My life is like a piece of land given me to cultivate. In it I have sown tears and reaped pearls (of tears). Those I have preserved in my eyes with reverent care. When thou comest to me, I will adorn thy sandals with these pearls (weeping at thy feet for joy.)

८ यिमन जोयन अंद्र य'दुवय,
छु चाने सहज़ु धर्मुक ज़ल।
वठयन हुंद छुस सम्योमुत मल,
मे चावुम आगरय लोलो॥

8 The various streams (so many religions) contain more or less of the (life-giving) water of thy simple law (universal fellowship). But they have gathered impurities in passing between their banks (i.e. through priests and books). So let me drink at the source.

९ पनुन मे तेजकुय आगुर,
यिमन ज़र्रन अन्दर भासुन ।
कुनर भा'वित यि दुय कासुम,
गटे हंदि गाशरय लोलो ॥

9 Thou art the source of light and withal my own true self. Let me see thee shine in all these motes (i. e. all things around me.) Initiate me into the philosophy of at - one - ment and remove from me this duality (between life and forms), O remover of the world's darkness!

——:-o-:——

योर आमुत गिंदने

HE MANIFESTS HIMSELF FOR AMUSEMENT.

१ राज. पन.नें देश. द्रामुत,
योर आमुत गिंदने ।
नच.नस ज़न मोर आमुत,
योर आमुत गिंदने ॥

1 The King (Atma) has, of his own will, descended from his plane (of pure spirit), and come here (into spdce and time and matter) to amuse himself. In

his joy he is like a dancing peacock. (displaying beauty and seeking love.)

२ मटि ह्य'तुमुत छुस सफर,
त्रा'वित घयु॑क आराम प्रंग।
तत वरस दित तोर आमुत योर०

2 He has left (for the time) his seat in bliss and accepted the discomfert of the journey, so that the door of his house of bliss seems to be locked up for the present.

३ पान-दित मायायि बल, तत पान. द्रामुत ज़ेनने,
आज़मावनि ज़ोर आमुत। योर०

3 He has himself given great power to Maya (his opponent in play) and come to wrestle with it and conquer it. He comes to show his prowess!

४ रंग. रु'स्त आ'सित ख'तुस मा रंग ला'गित नक़शि पुछ्य,
छु'त क्रहुन तय होर आमुत। योर•

4 There was no fun, no eclat, while he was 'without colour'. So in order to paint his picture he has become white, black and admixtures of these (i.e. spirit, matter, and their interplay).

५ ठान. रु'स्तुय भान. पलज़्या, भान. र'स्तुय ठान. क्या ?
कुन व'नित, यिम ज़ोर आमुत । योर०

5 An utensil without a lid is not much use; a lid without a pot has no meaning. So the One has become all ihese pairs of opposites (like spirit and matter, life and death, light and darkness, and so on)

६ देशु. रुस्त आ'मित सु पानय, बन्द देशुक छावने,
ज़न जवाहिर योर आमुत । योर०

6 He is beyond space; yet, of his own will, he has accepted limitation by space. So has our Gem (Jawahar), of his own choice, accepted imprisonment and arrest at the hands of his country. ('Band' *means* 'limitation' *as well as* 'imprisonment; 'Desha' *means* 'space' *as well as* 'country'.

७ वेह. मा छुस कुनि, ज़न छुस जा'नुमुत ठहरुन मरुन
वुछने सत पोर द्रामुत ! योर०

7 He (as a Jiva) cannot keep still; he considers cessation of motion tantamount to death. He is out to implore (and conquer) all the seven planes of matter).

८ मुश्क अंबर भागरान, कुनि सुय चन्दुन त ही,
कुनि स्वय अरखोर आमुत। योर०

8 In some places he is sandalwood and jasmin, giving out clouds of fragrance, elsewhere he is nettle and *arkhor* (a tree whose touch causes skin disease.)

९ पालवुन तय घालवुन सुय, तारवुन तय मारवुन,
गाव ग'ब स.ह ब्रोर आमुत । योर०

9 He protects and destroys, he helps and hinders. He is here the cow or sheep, and there the cat or tiger.

१० जीव. सैलावा विखुत, यत ज्यु'न मरुन अगुर त अन्द
ग्रज़वुन द'ह-धोर आमुत । योर०

10 He has become a terrible and tumultucus flood of creatures whose source and end are Birth and Death.

११ कुनि सुय टा'गोर आमुत, शंकराचार्य त बुध,
कुनि असि हयू चोर आमुत। योर०

11 There he is a Buddha, a Shankara, or a Tagore; and here he is a simpleton like myself. Thus has he come here to amuse himself.

——:-o-:——

अज़ वाति

HE WILL ARRIVE TODAY

१ अज़ वाति बूज़ुम मोल म्योन,
कोसम वतन वथराविमय।

1 My father-guru, I learn, will arrive today. I will cover his path with flowers.

२ लछ़. जन दुरित संताप पाप,
अंतः करण घर नाविमय। अज़०

2 I will clean my mind's house by sweeping away all sin and sorrow as so much dust.

३ ठाकुर कुठिस मंज़ रंग.रुत,
प्रंग आदरुक पैरावमय। अज़०

3 In my *puja room* I will make for him a nice seat of honour.

४ स'मुरित र'सिल्य रुत्य कर्मफल,

मस. खा'स्य भ'र्य भ'र्य थावसय। अज०

4 I will fill for him cups of juice drawn from the fruits of all my good karmas ever done in any life.

५ अशि गंगवजे खोर छलस,

रूमालि गुम. वु'थरावसय। अज०

5 I will wash his feet with the holy water of my tears, and wipe his sweat with my best handkercheif.

६ तिम पाद् हृद्यस प्यठ र'टित,

दुःख दा'ध ज़न्म'क्य भावसय। अज०

6 Holding his feet upon my heart I will tell him all my troubles and sorrows.

७ कु'छ्रि क्यत रछुन लु,कचारकुय,

स.मरित चितस अज़ पावसय। अज०

7 I will recall, and so remind him of, how he used fondly to carry me about in his arms, when I was a child.

८ भावुक घञर लोलुक सञ्र,

वा'लिंज मुचरित हावसय। अज०

8 I will open my heart and show him the intensity and depth of my reverence and love.

९ नु'व नागरादस सोंत ज़न,

स्नेह मायि हु'द वुज़नावसय। अज०

9 I will cause (the moisture of) love to bubble up in his heart as the spring season brings fresh water to a spring.

१० गुरु भावनाये स.त्य शेर,

न'मुरित खु'रन तल त्रावसय। अज०

10 With reverence for him as my Guru, I will bow and bring my head down to his feet.

११ घर. बार तय आसुन बसुन,

सोरुय पनुन पुशिरावसय। अज०

11 I will give over to him my home and house property and all.

१२ गट. प'छ्य च'न्दर ज़न नाम-रूप,

अक अक कला विगलावसय। अज०

12 As the moon in the dark fortnight loses digit after digit, so will I give away all I have of 'name and form'.

१३ सुर्यस अन्दर लय प्रावि ज़ून,
सार्यय वनन त्यच मावसय। अज०

13 Then the moon (my lower ego) will be absorbed in the sun (the higher self), and all days of the month will for me become *amavasi* (when the moon is in conjunction with the sun and so invisible.

——:-o-:——

गुरु भक्ति

DEVOTION TO TLACHER

१ आमच मनस र.च वासना,
ईश्वर सफल करिनासन।

1 A pious longing arises in my mind; may the Lord fulfil it !

२ एकांतकिस गहीलस अन्दर,
उपरामकिस शहि लिस अन्दर,

पंपोष पोदन दून मलान,
पन.निस गु'रस बो आस.हा। ईश्वर०

2 It is that in (the wood of) solitude and (shade of) retirement from the world I may be rubbing the lotus-like feet of my Guru.

३ पूज़ायि विध कें्ह ज़ान. मा,
लोलस निषध कें्ह मान. मा,
छ्'यपि-चूरि कुनि म्यूठा दिवान,
लु'त तत खुरस बो आसहा। ईश्वर०

3 And, as I neither know the prescribed way of *puja*, nor believe that anything can come amiss to love, I might stealthily and silently imprint now and then a light kiss on those holy feet.

४ य'च लाल. अ'छ व'छ थावत्रुन,
अ'छ-टींटि रुस्त उ'श त्रावत्रुन,
सुन्दर मुख.च कांती वुछान,
तस सुन्दरस बो आसहा। ईश्वर०

4 And, out of excessive affection, I may keep my eyes open and shed tears without winking while cdntemplating the beaty of his face.

५ वानी तसुंज़ विज्ञानमय,
ज़न साम. ग्यवनस पान. द्य,
तन-मन ब'नित कन वोज़ान्युन,
मधुरिस स्वरस बो आसहा। ईश्वर०

5 And I may be physically and mentally all ears to listen to the sweet music of his speech, which is as full of wisdom as *Sama Veda* chanted by Brahma himself.

६ सत शब्द नु'न विस्तारिहे,
उद्गीथ. स्वर थु'द खारिहे,
करनुन मनन सादुल चवान,
श्रवणुक सु रस बो आसहा। ईश्वर०

6 And he may distinctly expound the Word of truth, and raise the Om-sound to high pitch, while I may be drinking with relish the nectar of the teaching, and reflecting over it.

७ बूज़ित श्रवण पादन प्यमुत,
संसार. निश मुकलित गमुत,
पुशिरित पनुन सोरुय जगत,
परमेश्वरस बो आसहा। ईश्वर०

7 After so listening, I may fall at his feet, and be liberated from the world, all *my* world beieg entrusted to the Loid.

८ वुज तात, वन्य वन्य गारिहम,

करपद्म, हृदयस सरिहम,

जल - बिंदु जन मीलित गमुत,

सुख - सागरस बो आसहा। ईश्वर०

8 He may then say, 'Arise, my dear', and feel my heart with his lotus - like haud, while I have fellen like a drop into the sea of bliss!

— —:-o-:— —

प्रेमुक निशान.

TOCEN OF LOVE

१ स्मरण पन.ज दि्चानम,

प्रेमुक निशान. चिमिये!

र'छरुन त'गुम न. रोवुम,

ओसुम न भान. चिसिये!

1 Listen, my friend, He gave me his Resary as a token of his love, but alas! I failed to take good care of it, and lost it! I *was* unworthy!

२ पत कालि छुम न दितमुत,
स्वन मु'क्त दान, त्रिसिये!
अ'न्य सारि क्या लमक वु'न,
तिम मु'क्त दान, त्रिसिये !

2 I have no hope to recover those precious beads by groping about in my blindness. To be so lucky one must have given rich gifts to the poor in one's past lives, which I have not done.

३ वा'लिजि मंज़ थवुन गु'छ,
हावुन थ'वुम अथस प्यठ !
राह कस छु कु'र मे पानस,
नुक्सान पान, त्रिसिये !

3 I ought to have treasured it in my heart, but I held it in my hand to make a show of it. So no one else is to blame; I myself am responsible for such grievovs loss!

४ हावुन छु रावरावुन,
चावुक समर छु ख्वामी !

थावन ज़ि छाव. बापत,
भानन छि ठान. विमिये !

4 To show one's treasure is to loss it ; the result of impatience to pluck and show one's fruits is unripeness. Hence people cover up their utensils that the food within may be perfectly cooked.

५ यन. सुय निशान. रोवुम,
तन. मच. गयस त. फलवा !
न्युन ह्य'नन कँह त फेरान,
छस वान. वान. विसिये !

5 Since I have lost this token, I go, like one out of wits, from shop to shop without meaning to buy or beg anything. (*Those who go from faith to faith grasp none*).

६ ब्यसरुन पनुन वनस क्या,
वननस ति वार छुम न. !
बुथ मा सम्यम दुहस थी,
गछ़. कु'त शबान. विसिये !

6 Tell him of my thought - lessness ! I don't see how I can dare to face him while the Day is

looking on (with so many eyes); I can not disturb him at night.

७ यछ़ पछ़ म हार य्याका,
हयत युर्य वाति कांछ़ा !
तस छा क'मी निशानन,
भ'र्य भ'र्य खज़ान. त्रिसिये !

7 Dear friend, pray, do not lose hope and faith; no wonder if some one is even now coming here to you with another token: he has no lack of tokens; his treasuries are full of them.

८ डोलन कुहन वनन मंज़,
शोलन छि गुलशनन मंज़,
ज़ोतन छि तारकन मंज़,
का'त्याह निशान. त्रिसिये !

8 His tokens are lying ungathered in hills and woods, or brightly blooming in flower-gardens, or shining, scintillating among the stars.

९ व्यसरित ड'लित पथर प्यत,
बुथ क्या ट्टिमत्र त'मिस निश ?
पथ फर.न'क्य पकन छा,
यिथ्य ही वहान. त्रिसिये !

9 Having been thoughtless and lost our balance and fallen, we dare not fare him, such lame excuses to turn back from devotion will never do.

१० मानव ज़ि अ'स्य ह्यमव पत,
छ़ोर्या तसुन्द मुहब्बत ?
पैवंद यि आदनुक छा,
शुर्य दोस्तान.? विसिये !

10 For, supposing we withdraw, can his love let us go ? The eternal bond (between the human soul and God) is not fragile and flimsy like the bond of children's friendships.

११ दिल फुटिमत्यन सु तोषन,
य'च़ ग'रिमत्यन छु रोषन !
गछ़ व'रिमत्यन सुदामन,
प्रछ़ गायिब्रान. विसिये !

11 He is affectionate towards the humble repentant; though he pretends to be angry with those who are too clever; if you don't believe me, go and ask a side the devotees like Sudama, whom He has accepted.

१२ अ'न्दि प'त्त तती छु आसन,
बुथ.ओर सूर दासन !

बोज़ान छु माय ला'गित,
लोलुक तरान. विसिये !

12 He, the all - knowing innocent Child, is never far from saints like the blind Surdasa, and listens quietly and silently to their songs of loving devotion.

नातया'री

UNPREPARED

१ म्यानि खोतः युस भरान मे यछ. त लोल,
आश तय गाश ओश तय सर्कार म्योन,
कांछ्वुन मे छारवुन तय गारवुन,
सोव यस सूत्य ओसुमुत लुकचार म्योन,
प्रार.वुन मे आदनुक दिलदार म्योन ।

1 My Lover from eternity who loves me more than I can love myself; who is my hope, my light, my lord and king; who wants me, seeks me and calls me; with whom my childhood was full of bliss,—he waits and waits for me.

२ त'म्य द'पुम - "कँह काल यत देशस अंदर,
यत मकानस रोज़ म्या'ञी वत वुछान,
दूरिरंस मंज़ वारि फु'लनय लोल. पोष,
आ'ज़ि हमसायन हकन तिम भा'गरान,
तार चोन अद. ज़ान. बो तय कार म्योन" । प्रार०

2 When he sent me here, he said, "Live in this land and in this house, ever desiring to see me. During separation from me flowers of love will bloom in your little garden (the heart) Distri-bvte these among your neighbours—that is the only way to send them to me ! Your own welfare is business ; leave that to me."

३ "यत कुलिस सग दिख ज़मीनस वाति स्रेह,
लोल य'म्य यस कां'सि भु'र त'म्य भु'र दयस,
लोल त'स्य निश. द्राव त'स्य वातान चु'पार्य,
गाटल्यव यी ज़ोन यिम वा'तित पयस,
यी छु लोलुक मर्म यी असरार म्योन" । प्रार०

3 "See, when a man waters a plant in any part of the earth, the moisture is received by the Earth; so when a man loves any being — no matter whom, the love is received by the Lord All love comes from Him and is received by Him from everywhere. The wise who know the mystery have found this—My secret and that of Love."

४ ख़त पतर सोज़ान छुम यु'त कोल. वा'श्य,
    कागज़ान हुंद रंग भ्युन भ्युन बेशुमार,
पोष मर्ग बु'ड सरा तारक नभा,
    नद्दिया यत अहरबल ही आबशार,
पोषनूला, पांपुरा, इम्बर्ज़ला,
    खिन्द. कर.वुन्य हर्ण ज्यूर्या शीरख़ुार,
मा'रिमुन्द्रा, सुन्दरा, बु'ड गाटुला,
    पु'ज फकीरा, नफस. तुरगस शहसवार,
कैंह न आमित युस दपान - संसार म्योन। प्रारवुन०

4 He sends me letters occasionally. They are dressed in many different envelopes—a flowery meadow a large lake, a starry sky, a stream with cascades and falls like, Ahrabal, a nightingale, a betterfly, a narcissus, a frisking pair of young fawns, a handsome man, a beautiful woman, a great wise man, a true *Sadhu* who can curb low desire as a master - rider curbs a fiery steed, and, though he has nothing, believes the world is his by right of love.

५ प'तिमि पहरब त्रोव य'लि पु'तज़ूनि गाह,
        मुश्क पोषत्र छ्'ट, सपुन ख़ुशबोय चाव,
प.शनूलन नाल. ह्यु त वन - हारि बूल,

साज़ आंकाशुक त अ'रुक जा'विल्याव,
ब्यूर ह्यत लु'त लु'त पकान स्वगुर्क हवा,
त्युथ समा सां'पुन मे दु'प सुय यूर्य आव,
साल. र'स्तुय आव. बालय यार म्योत। प्ररवुन०

5 One night, towards dawn, the late-risen moon, shed her light, the flowers breathed out their fragrancee and the air became sweet smelling; the nightingale sang and the *myna* spoke; the hum of space and the sound of the brook made finer music; a heavenly breeze, pollen-laden, went gently by; the scene became so beautiful that I thought he, my eternal lover, had come ...... But how did he come without my invitation? *God is ever ready to come to us, but will not come uninvited.*

६ मंदछेयस य'च. गुमव मूत्य गा'म आन,
छु'ड छ्रि.प दिमहा नतय गछहा म'रित,
डेशमय यमि हाल. मन मा हु'न्दर्यस,
बुय वरिश भियि रोज़हा दूर्यर ज़'रित,
मं'ज़ वस्तुर, पान तामत छुम न साफ,
संज़ केंह पूज़ायि हु'द मा छुम करित,
यिम न भा'गरायत्य मे लूकन लोल. पोष,
माल. करहक तिम वुछिम पेमत्य हरित,
श्रूच. जाया छम न, वथरावस कते,

गर्दि तय घवेंठि सत्य आमुत भ'रित,

भान. कुठ गोमुत छु ठाकुर द्वार म्योन। प्रारवुन०

6 I felt abashed, bathed in perspiration; I wished to hide or even die; for should he see me in the present plight, his warm heart might well grow cold. Better would it be if I suffered separation from him a little longer. For my house, my dress, and even my person were not clean; and I had not the puja things ready. The flowers that, in spite of his orders, I had not distributed among my neighbovrs might serve to make garlands for him; but, alas ! they had faded and fallen. Then I had no holy place in which to make his seat, for the puja room (my heart) had turned into a store-room filled with household things and dust (i. e. cares and impurities) !

७. युद् वनय लोलस-छि तस ग'मित्य फुट.ल्य,

साल. रस्तुय सानि युन ज़ानन छु आर,

त'बलुन बोलुन त हैंहे हावसय,

व्युच. छु लोलस ताव च्यड पछ़ एतिबार,

युथ समा आखिर नन्यत्र खत ओस म्याक,

पान. कु'त गियिहे म. जा'नित नातयार,

शर्म रीछवुन म्योन पर्दय दार म्योन,

प्रारवुन मे आदनुक दिलदार म्योन।

7 It's true that his love for me is pent-up within him (ready to rush out), but to me come without my invitation he considers undignified. It is low desire that is impatient and worried and suspicious; Love trusts and waits with confidence. The scene described above proved to be another *epistle*. Himself he could not come while he knew I was unprepared. He could not wish me to be exposed or put to shame. So he waits patiently—my lover from eternity!

———:o:———

जोगि राय

THE GREAT YOGI

१ ज़ज़रुन अ'चित यावुन गलित,
जन्मुक यि दोह गछ़.वुन ड'लित,
उपदेशके अभिलापि वो
जंजाल. निश द्रायेस च'लित,
फीरित मग्न तय मंद्रन,
अथ. छ्.अ बु आयेस खोर फ'लित,
मानस - वलय आना क'रुम,
जूग्या वुछुम भस्मा म'लित,
अबुरस अन्द्र ज़न काच. ज़ून,
नूलक बदन सूरस व'लित।

1 When the prime of my life was past and my bead began to turn grey; when the day of my present life was decelining, desirous of inititation into matters spiritual, I managed to escape the worries of household life. After visiting many shrines and holy places I returned foot-sore and empty-handed One day I took a dip into the waters of Manasabal (lit, depth of the mind), and saw a Yogi besmeared with ashes. He was like the autumn moon hid by clouds,—his shining fair complexion dressed in the grey of the ashes.

२ तस बाल. पानय इष्टदेव,
य'च़ लोल. प्रकटयोमुत बुना,
रुज़ित दमा आलव घयु'क,
बूज़ित वुफित गोमुत बुना,
त'म्य वा'लमुत अमृत अ'मिस,
विसरित व'सित प्योमुत बुना,
मूर्छायि पत. प्रत शायि तस,
छारान वेह ख्योमुत बुना,

2 I learnt that while he was a boy, he had loved ardently and his Ishta-deva (chosen object of worship) had appeared before him; but, after styaing only a little while, he had heard a call from his home above and had flown away, Sorrow-struck, the

boy had let fall from his hand the nectar brought down for him by the Deva. Then he had fainted and, after coming to, had in vain searched for him everywhere, and attempted to poison himself.

३ तन. छुस न रोच.ान अन त पन,

नुन क्या त स्यु'न प्रु'न क्या त ज़ग,

सुय राग तय बैराग ह्यत,

संसार. निश रूज़ित अलग,

ज़खमन तुलित नम. स.त्य क्रा'र्य,

ललवान लोलच मीठ दग,

बह.रा'च् वुज़ामलि निशतरय,

मुचरा'वमुच् ज़ना उ'ब्र. रग,

अ'छ कल्पकुलिचे लोलरे

द्रमनस दिवान अशि सु'त्य सग।

3 Since then he has no appetite for food or drink, savoury or insipid, white bread or brown. Cherishing the one offection and consequent distaste for all else, he remains aloof from the world, and, opening his wounds with his nails, he nurses the sweet anguish of love. At the thought of the Deva. his Kalpa-taru (the celestial tree that bestows all desirable things), his eyes shed a torrent of tears

and water the sward under his feet-as when in th rainy season the lancet of a lightnsng flash opens th vein of a rain - cloud.

४ स्मरान रुम. रुम. मार.मुत,
सुय ध्यान दु'र गोमुत स'नित,
युस रूप तत ध्यानस अन्दर,
सुय र'छ़ त सुय सीनस ख'नित,
सुय भाव हृदयस आवरित,
पूरित, भ'रित, व्यापित घनित,
नरिपान नित त'त्य आलवान,
तमि दीपकुय पां'पुर ब'नित,
मोक्षिच त वैकुं'ट.च न जाय,
अति ओर कुत ह्यक. क्या व'नित।

4 By his remembering every moment his cruel love, the picture has made deep and strong impression on his mind—affection for him has so occupied filled and pervaded his heart that there is no room in it for thoughts of heaven or salvation, much less (as is needless to say) for worldly things. Having become a moth of that lamp, he turns his limbs round it (offering himself as sacrifice).

५ लोल.च दशा डीशित तसंज़,
थ'र ज़न प्ययस हर्द.च छ'नित ।

5 Having seen the intensity of his love, I trembled like a bush shaken by autumn-wind and despoiled of all its foliage.

६ लोलस छु यी माने अगर,
अ'स्य क्या सना ज़ानान लोल,
शुर्य गिंदुना या खु'श - गफ़ा,
या हावसा गं'ज़रान लोल,
युस पां फिग्सि सुद्रस अंदर,
मिलवित अहं 'शिरान लोल,
त्युथ वां'सि मंज़य का'सि मंज़,
कुनि शायि काँह डेशन लोल,
शमशेंर. धारन प्यठ नचुन,
त्युथ हयुव ति छा आसान लोल।

6 If this is love, thought I. we really have no idea of it; we take it to be a children's play, a pleasant chat, or a passing desire. That love which mingless a Drop with the Ocean and makes it forget its ego is so rare that some one may see it somewhere in some one once in a life - time. Indeed, it si harder than dancing over sword-blades !

७ मंदछित गुमत अ'दर बु'डित,

वदवु'ञ् प्वयस ज़ूगिस परन,

द'पुमस - दया दृष्टी करुम,

थ'विम.च छसय आम.च शरण,

सेवायि हं.ज़ आज्ञा दितम,

रूज़ित यती छलहय चरण,

वुछनय म. कुन क्या ताम असर,

क'रुनम अ'छ्न जादूगरन,

मल - कल छ'टित अंदयुम निवर,

दागव भ'रत ड्यूठुम फयरन,

तव. रुस्त कव. हयकहा वुछित,

पानय पतुन अन्तः कारण ।

7 Abashed, bathed in perspiration, weeping, I fell at the Yogi's feet and said, "Please, sir, look kindly at me, I have found my refuge in you after weary search. Grant that I may serve you stay here with you, and wash your holy feet." without looking at me, he some-how affected my own eyes (wizard that he was!) so that my inner impurity showed itself upon my (clean) outer garment, and I saw the latter full of stains. (Without some such magic influcnce how could I see the impurity of my mind ?)

८ थारान वा'.चस आरबल,

ग्राया क'डुम तति वस्तरन ।

8 Dismayed, I ran to the water and hurriedly (imperfectly) washed my clothes.

९ कम कास. दाग आयेस छलित,

जोगी वुछुम गोमुत चलित ।

9 I returned after having washed off some of the stains, and found the Yogi...gone !

१० तन. छस वुन्यूवस मंज़ रिवान,

कुनि वेल. शोक.च ग.त यिवान,

छम ज़ोर. मानसबल निवान,

तस बाल. प्यठ. आलव दिवान ।

10 Since then, in surprise and consternation I keep weeping. Sometimes the desire to see him becomes irresistible, and compels me to run to Manasbal. There I call him from the hill, saying :-

११ जोगयो सुन्दर नावस लगय,

बडि लोलक्रिस भावस लगय,

दर्शुन दितम अचतम वरय,
पादन प्यमय पूज़ा करय,
अ'श्य मुक्त. तत खावे जरय,
पंपोष पादन तल मरय,
गुरु म्यानि हा योगेश्वरय, जोग्यो।

11 Yogi, Yogi! I am charmed by your beautiful name, by the greatness of your love. Show me your holy face. Come to my house, and I will fall at your feet and worship you. I will adorn your sandals with the pearls of my tears. I will die at your lotus-like feet. My Guru, O great Yogi!

———

सन्यास

SANNYASI

१ स'न्यास बे पर्वायि मस्तानय,
पा'र्य हो लगय म्यानि जानानय,

1 Sannyasin, above temporal cares, God-intoxicated. I admire you, my beloved!

२ कावन अथि यिम. शछि. मोज़ानय,
पु'ज़ बोज़ छुम न ढंजि रोज़ान दिल,
रोज़ख्य त बोज़ख्र लोल. अफ़सानय,
ज़्यूठ नो वनय म्यानि जानानय। प'र्य०

2 In sending my messages through chance passengers (lit. birds) my heart is not without misgivings. If you would stay and listen to the romance of my love, I assure you I should be very brief.

३ लूक क्या ज़ि कन.तल.के दुर्दानय,
ओरुक योर म्योन वननय हाल,
म्याक मा छु भयि सुंद दोद जानानय,
पान. हो वनय म्यानि जानानो। पा'र्य०

3 Strangers apart, the very pearl-drops of your ears will relate my condition to you incorrectly; for one man's pain can never be exactly appreciated by another. I would tell my story myself, O beloved.

४ मोहन च़ ति छिया मन मोहनय?
चानि ख़ोत. सुंदग ति उपधाव कांह?
चे ति छुम ना सु विलङार बोज़ानय?
आर यीतनय म्यानि जानानय। पा'र्य ०

4 Enchanter, are you too enchanted? Is any one born more beautiful than you? And does he too not listen to your entreaties? If so, that ought to make you more merciful to me, O beloved.

५ अ'न्दरिमि राग, अग्न, धूज् प्रज़लानय,
लूक, त्याग छुय निन्न, म'लुमुत सूर,
उ'ब्र, त'ल्य यि वुज़मल छ, द्रॅठ यिवानय,
सूर गोसाञि म्यानि जानानय। पा'यॅ०

5 Within you there is the constant fire of love burning; outwardly you have covered your body with ashes, symbolizing non-attachment to the world. This fire can be seen through the ashes, as a flash of lightning through a cloud. You ash-covered Sadhu, my beloved.

६ इम्ब,ज़ॅल चश्म, रूद् अर्मानथ,
शबनम रूस्त कुनि वुछहोक ज़ांह,
संबुलस कस छ, तिम, पाद् पूज़ानय,
पूज़ हो करय म्यानि जानानय। पा'यॅ०

6 To our despair, we have never seen the narcissi of your eyes without moisture; who is the hyacinth whose feet they want to wash with tears and worship? I would worship you, O my beloved. (*White Shiva worships blue Vishnu.*)

७ यरि यरि स्वरहख च. देवसुंद ध्यानय,
तोति क्याज़ि रटहक गुफ. तय बाल ?
मन म्योन करिज़िहे खलवत - खानय,
चूरि हो थवथ म्यानि जानानय। बार्य०

7 If you want constantly to think of your beloved there is no need to go to caves and mountain solitudes. You could make my heart your place of solitude. I would keep you there unexposed to view. O my beloved.

८ दूरि रूज़ित दोल. लोयुथ कानय,
छिह लज त भियि ब्यूठ ज़ख्मस क्रोर,
यति योर स्युंध कर त. तीरि मिज़गानय,
सीन धारयो म्यानि जानानय । पा'र्य०

8 You shot an arrow (i.e. cast a glance) at me from a distance and aslant. It only made a scratch which quickly heald. Henceforth please shoot straight the arrows from your eye-lashes, and I will make my heart their target O my love.

९ रंग रूप प्रत अंग. छ्व खोचानय,
देवता स्व'भावस वातिही न कांह,
हंग. मंग. नय आसहख रोषानय,
आशुतोषि हा म्यानि जानानय। पा'र्य०

9 In form and colour, in every limb, every way you are beautiful; no angel could equal you in goodness of character if only you were not sometimes causeleessly offended, though your name is Ashutosh i e. 'easily propitiatedi'

१० मन क्याज़ि योर कुन छ्य न नर्मानय ?
कोमल तनि चाजि पश्मीन. पोट,
फ'रिशर. ख़ुख. छिन. नख. ठहरानय,
ना.ज़ुक बदन म्यानि जानानय। पा'र्य

10 Why does not your heart soften towards me, when your body is so soft that pashmina and slik dare not approach it. being rough in comparison; (hence your nakedness).

११ यू'त नय च. आसहख शेर न'मुरानय,
कद चोन ओस खास. स्वर्गच. थ'र,
पु'त छ़ायि शोभिही सर्वि बोस्तानय,
अभिमान. रस्ति म्यानि जानानय। पा'र्य०

11 If you did not bend so low, ycur sfature would resemble a flowerrbush of paradise, and our garden - cypresses would hardly be worth its shadow O my medest beloved.

१२ शानन प्यठ केश छिय परेशानय,
तालि प्यठ गं'डित जट. सर्पाकार,
काल. - भंबूर घन ज़न छु ना'पानय,
अंबर मोय. म्यानि जानानय। पा'र्य॰

12 Your hair falls loose on your shoulders; at the tuft it is bound in a serpentine coil. It shines like a swarm of black beetles, O my fragrant-haired beloved.

१३ कुंग तेहजव छु बु'ड प्रा'वुमुत शानय,
क तिक मास. पूर्ण - चन्दरस मंज़,
नित वुछवन्य सु खाल कें ह भागिवानय,
पूर्ण - चंदरम' म्यानि जानानय। पा'र्य॰

13 saffron (i. e. your tilak) looks glorious is the full moon of Katik (i. e. on your forehead). Rare, indeed, are the fortunate persons who can always have a look at it, O beloved bright as the full moon!

१४ ज़ाविल्य वु'ज़ल्य वुठ कुनि कुनि आनय,
असन.चि त्रायि य.लि कुमलान छी,
दा'न पोष - वर्गन छि मंदछावानय,
वुठ कुमलाव म्यानि जानानय। पा'र्य॰

14 When rarely your fine red lips begin to move to smile, they put to shame the petals of pomegranate flowers, Smile O my loxe.

१५ मा'सूम अथ. खोर मां'ज़ि रुस्त पानय,
पद्मराग. रंग. क.त्य प्रज़लान छी,
नम चा'न्य छा अक़ीक किन. मिज़ानय ?
आइनय सुंदर म्यानि जानानय । पा'यं०

15 Your small hands and feet shine like a *padmerag* gem even without *henna*. Your nails are like rubies or corals. My beloved, you are born beautiful.

१६ यत हुस्नस त ज़ेवरुक इहसानय ?
खालिस स्वनस मूलमाय. त क्या ?
युथ रूप छा. भूषणस अरुज़मानय ?
साद. शाहज़ाद. म्यानि जानानय पा'यं०

16 Can such beauty be obliged to ornaments? Who wants to gild pure gold? Your beauty does not want anything from jewelry, O my beloved, beautiful in simplicity!

१७ यिम चा'न्य खत. खाल याद पावानय,
दूयरुक दोद ताज म'शिरान छस,
बलि दोद यालि वैद अ सि वातानय,
दा'दिस वात म्यानि जानानय । पा'यं०

17 By remembering these your features I try to forget my pain which can only be cured when the

physcian comes. Come and diagnose aright my disease, O my beloved.

शीना वा'लुन

THE SNOWFALL

१ शीना वा'लुन त ज़ूनगाशुव फर्शा व्रा'वुन,
सन्यर त उगन्यर फंब - त'दन तल विपरा'वुन,
खरवुन त मलकुत क्रूत सुंदर त प्रु'न भासनावुन,
अकी जामुक नाल-दु'ल बाल पाथुल हावुन। शीना०

1 A heavy snowfall! It has covered the ground with a white sheet of moonlight, and hildden the unevenness of the land under heaps of cotton, as it were. It makes ugly and dirty things appear so fair and clean, and shows that hills and plains (i. e. the high and the low) are (not in reality different, but) only upper and lower parts of the same garment (of the Lord) what a snow-fall!

२ अनुग्रह वर्षन हावि यिथ. देवदर्शन कुनुय,
दूयत गा'लित एकरस थावि पंत कुन कुनुय,

वुज़ुन त शुंगुन, ज़्युन-मरुन, युन त गछुन कुनुय,
अंद्र त निभर प्रेममय पर त पनुन कुनुय। शीना॰

2 As dlvine grace shows in everything the one Lord and, removing duality, leaves behind a homogeneity, of the sprit, so that waking and sleeping, birth and death, coming and going, without, and within, stranger and kinsman, all become one in love, so does the snowfall.

३ ये शीन डीशित याद पेवान छुम जोगीरायें,
य'म्य सूर मलुमुत नूर वदनस त ह्रायी पोषकायें,
सर्वस्य त्यागुक इष्टदेव.नि लोल. त मायें,
यो मा'य लगहस जूग्य चालि त सन्यास त्रायें, शी॰

3 This snow remainds me of my sovereign Yogi who has covered his bright and jessamine-like body with the ashes of complete renunciation for the love of his *Ishta-deva* (the chosen object of worship). How I admire his mien of a Yogi and bearing of a Sannyasi !

४ नज़्ज़ार वुछुवुन क्यासना अज़ सु प्रसन आस्या ?
बामस प्यठ ज़न पूर्ण चन्द्रम ख्वसन आस्या ?
मा'नय सु पंपोष दूर मुच्रित असन आस्या ?
सुदरस तथल त मंदछित मुक्त. वसम आस्या ? शी॰

4 I wonder if tonight he is delighted with the sight; if he comes upon the roof like the full moon; if he will open his month, which is like a lotusbud, just a little, and smile; and if pearls will go back into the sea, being put to shame (by the whiteness of his teeth).

५ वसवुन यि चंद्रम म्योन चितस पाव्यम नाये ?
या शमअ सुबहुक सोज़ि दिल म्योन भाव्यस नाये,
यख-वस्त. थ'र नत. म्योन तस्वीर हाव्यस नाये.
कुनि पा'ठय कांछा माय स्रेह वुज़नाव्यसनाये । शीना०

5 Will this setting moon put him in mind of me (declining)? Or, will the candle exhausted by the morning tell him of the ardour of my love? Will the frozen bush present to him my picture? Will someone somehow awake in him (the moisture of) affection towards me! what a snow-fall!

सोन्त

SPRING

१ अव. ह'व. यत. कां'सि बनि दीदारो,
सोंत छावनि बालयागो नेर,

मग्वमूर वारा छ़ चशिम वेमारो। सोंत छावनि०

1 Come out to enjoy the spring, my dear friend, It will, by the way, afford an opportunity to some people of seeing you. For many eyes are heavy like sick men's with longing to look at you.

२ आर. ब'ठय मस्त फ'लुमुत बेदजारो,
नीजर तभ्युक दियि नेत्रन नूर,
जिगरुक तात्र कासवुन सु श'हजारो। सोंत छावनि०

2 The willow grove along the bank of the brook is leafing and at its best. Its green colour is refreshing to the eye, and its cool shade will cure a heated liver

३ न्यूल मखमल तल. घु'न सब्ज़ारो,
नीलम छ़त प्यठ. नु'न आकाश,
पारद्यु्व नाग हु'ल च़लवुन सु आरो। सोंत०

3 The thick turf beneath resembles green velvet, the blue sky above is like a roof of sapphire, the rapid winding brook, a wriggling snake made of mercury.

४ आरवाजुक वलवीर शहसवारो,
पल. प्य'ठय स'ह ज़न मारान छा़ल,
द़ह त्रावान ग्रज़वुन आवशारो। सोंत छावनि०

4 The water of the brook is a powerful rider. It springs like a tiger over a rock coming in the way of its current. The water-fall on the other side roars and fumes (with spary).

५ अंज़ामंज़ नच़वुन बादि कौबहारो,
नारुद् ज़ान स्वर्ग. प्यठ आमुत!
प्रत जायि युन त'मिसुंद खुशगवारो। सोंत०

5 The sp.ing-breeze dancing in the midst of all is like Narada descended from Svarga, who is every-where welcome.

६ तोषनावबुक अमोब छुम गाटजारो,
नालम'त्य त कीठय कुनि करनामान!
रीषनावान कुनि सुति मज़दारो । सोंत०

6 Like Naada, too, it is an adept in reconciling friends, and makes them embrace and kiss each other But sometimes it mischievously sets them by the ears,—which is not less pleasant.

७ बोल.वन्य कमि कमि रंग. ज.नवारो,
र'हु ज़ान करान वुछ प्रंगान क्यत,
बाश छुक ज़ि पोष हयत आक नौबहारो। सोंत०

7 Birds of many colours singing in various notes

are performing *rahu* (going back and coming forward) in their fairy air-planes, as it were; they are feeling elated because spring has brought flowers for them.

८ नव्य पन त बामन छि विकसान यारो !
वातान छिन कुनि. जामन मंज़ !
वत. चाज़ि वुछ्य वुछ्य गुल रुखसारो । सोंत०

8 New leaves and aprouts are rejoicing, and cannot contain themselves, looking fnrward to your approach, O rosy beauty.

९ वीरिवार. खोत. खुश छुया गुलज़ारो !
वारकार. फेर फंव्वारन मंज़ !
यासुमन हयत छु तयार शालमारो । सोंत०

9 If you would like a garden better than the willow-grove, you are welcome to roam among playing fountains, for Shalamar is only too eager to receive you and waits with its jasmin-blossoms.

१० पाद चुमनय नर्गिस त लालज़ारो !
लछि अ'छ्य वुछिनय बादाम पोष !
टंग. पोष आलवान च. फंब. दस्तारो। सोंत०

10 There, the undergrowth of narcissi and tulips will kiss your feet; the almond blossoms will look at

you with their myraid eyes, and pearblossoms will honour you by turning round you their white turbans.

११ पोष बर्गन आसि गोमुत खारो !
सबज़स प्यठ वथरावन पान !
असि प्य'ठय पकिनाज़ि खुशरफतारो । सोंत०

11 Flower petals will, out of jealousy, lay themselves flat on the green grass. Why should not this fine-gaited beauty walk over us rather than on the green?—so they will say.

१२ साकी फुलान आसि हयत समावारो !
गर्मावि महफ़िल कहवुक मय !
आ'ल, दालचीन त्रावि मुशकन्य धारो । सोंत०

12 The cup-bearer holding a samovar, will be drunk with joy; wine-like tea will make the company gay; cardamom and cinnamon will spread around their aroma.

१३ गन्धर्व यित वायन सेतारो !
गायन वुज़नवि त्रिगिअन सोंज़ !
मज़.रस्त्यन ति साज़ वज़नावि तारो । सोंत०

13 Celestial musicians will come and play their sitars; their singing will awaken an ardour in the

musical fairies; the instumental music will make inner chords vibrate even in those who have no taste for music.

१४ यावुन त सोंत व'नुमुत छु दोह तारो!
जि़न्दगी छ. अ'थय मंज़ मागान छोह!
पत. कति गिंदनस त ग्यवनस वारो। सोंत०

14 Youth and spring have been said to last only a few days, in which life is exuberant; after they are gone, there is no time for song or play.

१५ नेर फेर छाव गुलशन त कुहमारो,
दयिगत वुछुवुय छु दयसँज़ पूज़!
सय पूज़ नित करान वीनादारो। सोंत छावनि०

15 So come out and roam about, enjoying gardens and hillsides To see God's wonddrful works is verily to worship God. This is the way the wise always worship him.

———

यी छा स जान?

IS THIS RIGHT?

१ दान मनसा'यित बु अथ. थाग्ना'वथस,

अथ. पत नित मच'रा'वथस,

य'च् क'रुथख अवमाम मदनो । यी छा स जान ?

1 Having formally resolved to give me something as charity, and having made me hold out my hand, you with-drew yours and made fun of me and so insulted me. Is *this* right, my love ?

२ रस. रस. कमि ताम वति पकना'वथम,

कुअ ज़ञ् वति प्यठ त्रा'वथम,

अनज़ान, सरगर्दान मारमति । यो छा स जान ?

2 Having gently led me by a path unfamilir to me, you left me, alone in the middle of it, lost and bewildered. Is *this* good, my cruel love ?

३ मनवारि म्याञि अश. पोष रुवनाविन,

सग दित वार. फुलना'वित,

पानय करुथम फान, मस्ताना । यो छा स जान ?

3 You planted flowers of hope in the garden of my heart, watered them and made them bloom. Then you wantonly uprooted them. Is *this* proper, my drunken wanton ?

मिलाप

MEETING

१ पानय म. पान हा'वित आशायि धारना'वित
तन्हा च'लुख म. त्रा'वित-कस म्यानि जोगी रायो,

1 You revealed yourself to me of your own accord, and having raised hopes in me, you left me alone—to whose care, my sovereign Yogi ?

२ वुछना'वथस मनुक मल स्वन म्योन द्राव सत'ल,
वुछुमख न वार. क'रुथम च्रस म्यानि जोगी रायो।

2 There (at Manasbal) you me see the impurities of my heart, and showed me that my gold was mere brass. I could not have a good look at you, as you put me to shame and mortified me.

३ हयकाख्य वुछित च़ तिम छु'क मुच़रित यि मीन' हाव्य,
चय वन च़ रुस्त भावय कस म्यानि जोगी रायो।

3 If you could endue the sight of the wounds inflicated on my heart, I would open it to your view, and show you those wounds. You know I cannot show them to any one else.

४ यवकिन्य विसु'न छ. कोमल हृदयस कठोर वाणी,

ग्रावन दिमव यती छ्यन बस म्यानि जूग्य । जोगी०

4 But as it is unbecoming to use hard words to a soft-hearted person, we will agree to stop complaining, here and now.

५ लसुमख त त्रुज म रावुम, बालन कुहन म छावुम,

सत्संग. प्या न. चावुम मस, म्यानि जोगी रायो ।

5 Now that I have found you, do not let me lose you again and set me a-search over hills and mountians. Let me drink the nectar of holy communion with you.

६ भगवान सोन बूज़िन अ पि चा'न आश रूज़िन,

हत वैंसि माजि मा'लिस लम, म्यानि जोगी रायो ।

6 God grant that we may long enjoy the hope of receiving benefits from you! and may you live a hundred years more to be the joy of your parents!

७ नित इष्टदेव. सँधन पंपोष पाद्नव तल,

भंबुर ब'नित चवान गछ रस । म्यानि जूगीरायो

7 May you, always drink, like a bee, the nectar of your Ishtadeva's holy lotus-like feet.

८ पज़ि प्रेमके प्रभावय भोगान सुख त सावय,
नीरोग राज़योगस खस । म्यानि ज़ूग्यरायो॰

8 May you, in enjoyment of happiness and bliss due to the greatness of your true love, rise to the status of Raja Yoga, free from all ills!

९ दयसुंद प्रसाद सतज़ान भक्तन छि भा'गरावन,
प्रेमुक चवान त चावान मस । म्यानि ज़ूग्यरायो॰

9 Holy men share the grace of God with their devotees. They drink the holy wine of love and make others drink it.

१० बुति चा'ञ दासिया छस चेय मूल. माल. अर्पण
युथ छुख च् इष्टदेवस तस, म्याकि ज़ूग्यरायो॰

10 I too am one of your handmaidens entirely devoted to you, as you are to your chosen object of worship.

११ उपकार. म्यानि बापत थु'द योगपठि त्रा'वित,
असि निशति क्यूंच् काला वस । म्यानी ज़ूग्यरायो॰

11 For my up-lift do leave awhile your high state of Yoga and eome down to my level.

१२ यत्रक्तिन्य च् परम. त्यागी लु'ग छत्र न राज़द्वारन,

यथ फुटिमतिस मनस मंज़ बस । म्यानि जूग्यरायो

12 As you are a man of great renunciation and
o not feel at home in palaces, you may live in this
roken heart of mine.

३ भाषण म'दुर म'दुर कर फुटराव शकरस मु'ल,
अभिमान कोसमन हर, अस । म्यानी जूग्यराय्यो॰

13 Talk sweetly and bring down the price of
gar; smile and rob smiling flowers of their pride,
my royal Yogi.

वनन मंज़ लाल

GEMS IN WILDERNESSES

१ फेर वुन आवार. संसरस अंदर,
लोल. मु'छ सोन ओस ज़न नारस अन्दर।

1 Wandering about in the World this love-sikn
art was restless like one surrounded by fire.

अ'छ व'टित क'म्य ताम वावन न्युव तुलित,
वातना'वुन लोल. गुलज़ारस अन्दर।

2 One day, as it lay musing with eyes shut
ne mysterious wind carried it up and dropped it
the garden of Love.

३ मस्त गव युथ काँह वुड़र तापस प'कित,
त्रावि निद्र बोजि श.हजारस अन्दर ।

3 There is felt blissful as when a man aftet having trudged in the scorching sun of a treeless plateau may fall asleep in the shade of a chenar.

४ हिंद. रिदँय यात. फीरित ताव. हु'त,
आसि छावान सिंध. ज़ल लारस अन्दर ।

4 Or as one returning parched from the plains of India may enjoy a plunge in the ice-cool water of the Sindh Valley in Lar (Kashmir).

५ तोषवन या होश. आमच. गोपिया,
रोशि चामच रासकिस आरस अन्दर ।

5 Or again, as a cowherd maiden of Braja may Braja may find her way unobserved into the Rasa-ring and feel restored to the consciousness of true joy.

६ अ'न्दर गँडस मंज़ वुछिन आज़ा'दिया,
निभ्र ग'डिंत ओस मुकझारस अन्दर ।

6 Inside, it found marvellous freedom in bondage. Outside, it was bound with nimerous chains) though apparently free.

७ वां'स रा'वित तिञ्ज ल'भन न'व ज़िन्दगी,
यिञ्ज न सरिहे ज़ाँह ति लुकच्चारस अन्दर ।

7 At the end of a wasted youth it found life such as it had never known even in the liveliness of childhood.

८ यारसुंद पतंव प्यवान यारस अन्दर,
अ'छ व'टित रोज़ान छ दीदारस अन्दर ।

8 In true vision a certain afflatus passes (frem heart to heart) between the lovers; the eyes of the flesh remain closed as useless.

९ बूज़मुत त'म्य ओस दय डबूठुन मनुष,
युस निराकारय छु आकारस अन्दर ।

9 It had heard things said of God, but there it saw only Man, who is verily the formless come into name and form.

१० यम्य 'अन-अल हक़ बोलवुन पर्वान, ज़ोल,
नार सुय मा आसि प्रत दारस अन्दर ।

10 All kinds of wood (and every cross) may well contain the heat (of the flame) that consumed the moth (Mansur) who boldly proclaimed that I AM is God the Truth.

११   बय वनित डयूठन रगन मंज़ दोर.वन,
बाग बन.नुक शौक प्रत खारस अन्दर।

11 It saw that the will to become the Garden itself was coursing there through the fibres of the meanest thorn.

१२   वारया तिम रंग टूर्यन मंज़ ख'टित,
यिम न न'न्य गय पोष. संसारस अन्दर।

12 And many a hue was latent in the buds which has not yet found manifestation in the world of flowers.

१३   दिल छु लाले बेबहा इनसान. सुंन्द,
दय छु लोलुक शोल. दिल-दारस अन्दर।

13 The heart within man is a priceless ruby, and God is the luminosity of love in one who has a human heart.

१४   आदनय र'ट जाय लोलस मंज़ दयन,
जाय लोलस मीज गम - खानस अन्दर।

14 In the beginning God chose His abode in Love, and Love found his dwelling in the suffering and sorrowing.

१५   यत लाज़िम दोद त दग, उ'श त व'श,
छासना स्युथ लोल संसारस अन्दर।

15 One wonders if anywhere in our World Love may be seen unattended by (the concomitants of) pain and aching, tears and sighs.

१६ दा'ग्यलद् बदनस अन्दर डयूठम दिला,

नूरकुय आ'ईन. ज़ंगारस अन्दर ।

16 I know a beautiful heart throbbing in a sickly body a mirtor made of light itself covered over with rust.

१७ लाल ज़ज़रित ताज़ा गोमुत लोल. दाग,

संगि असवद ख़स्त. देवारस अन्दर ।

17 The chalice of the tulip has faded and withered, but the black scar of love within it has grown the fresher for that; it is like the sacred black stone of Mecca set in a dilapidated wall.

१८ गोलमुत फाकव त फुकरव ख़ू.त्य पान,

नुंद. ऋष ज़न तप करान गारस अन्दर ।

18 The owner had reduced her body to a skeleton through fasts and self - denials, like another Nunda Rishi practising austerity in a cave.

१९ मुर भरान तस मु'क्त. ज़न ज़ेरे वुज़ान,

दर्द. उ'श तत चोश्म व्येमारस अन्दर ।

19 Tears of compassion drop from her sick man's eyes at the slightest touch and fill her lap as with pearls.

२० नर्म गा'मच् च'र वज़ेमच् गर्म तार,
साज़ गोमुत सोज़ मेतारस अन्दर ।

20 The string of the sitar is loose, having been heated by excessive vibration; the music has therefore become a silent seething and sunk into the instrument.

२१ यावनस मंज़ संबुलव रट्मुत छ्वर,
शीन ज़न प्योमुत म'तिस हारस अन्दर ।

21 Though she is very young the hyacinth of her hair has streaks of white, like snow on high hills in the warmth of June.

२२ यिम वनन मंज़ लाल डेशान ज़ा'ञ्. वा'ल्य,
मेलवन्य तिम मा छि बाज़ारस अन्दर ।

22 Such diamonds in desert places as may be seen by those who know them are, of course, not available in common markets.

END OF PART I

SMARAN

14. THE NEW YEAR

१४—नु'व व'रिह

१ नु'व व'रिह आव, गुलशनन न'व्य द्राय पोष

पोष नूलव नु'व करुन हु'त बोल भोष ।

The New Year has come. New flowers have bloomed in the gardens, and song-birds have again begun their warbling.

२ दारितल क'रुनक इशारा कारिव'त्य,

लाज, तय न्य'व्य आय नीरित थारि ह'त्य ।

The Blue bell made some sign towards the window of tulips and lilies (like Shri Krishna at those of the Gopis), and they rushed out in a hurry.

३ अ'छ मुचर निद्रे हचव इम्बर ज़लव,

पां'पर्यव व'ल्य रंग रत्य स्वर्गकव पलव ।

The *Nargis* flowers opend their sleepy eyes ; the butter flies put on their fline coloured celetial garments·

४ नर्गिसव भ'र्य संबुलस कित्य लोल जाम,
गोपियव ज़न दु'प वु'लय गारोन श्याम ।

They lovingly filled cups to be offered to the Sambul, as if the Gopies said 'Come, Let us call Shyama'.

५ ब्रेद् मुश्कव्र ब्रोठ. यिछ्र अ'जि़मच खबर,
श्राव सोन्त. राय तव्र. खोत' ज़बर ।

The King, that is spring, came in greater glory than was proclaimed by *bedmushk* flowers the heralds.

६ शायि शाये अज़ छ. सोन्तस पुत्रज़ाय,
श्रांन. पुछ्य बालव्र प्यठय पो छ्रूल. श्राय ।

Spiing is everywhere celebrating the festival of the birth of his children. Rills of fresh water have come down from the hills for the bath of the babies.

७ म'लम'त्य तोषन छि़ बादाम पोषनय,
द्य स्वरान सत ज़न विहित पत गाशनय ।

Those who enjoy the fair (at Parbat) relish almond blossoms; saintly persons are meditating on God in solitary retreats.

८ दृश्य त दृष्टा अक्‌ अ'किस खोत' सुँदर,

बीठय बादाम पोष बादामन अन्दर ।

Of the seers and the seen, each is fairer than the other; the almond blossoms lie within almonds (i.e are reflected in almond-like eyes of the seers).

९ भ'बरन हुँद हेरि सन्तूर' वज़ान,

बु'न्य समावारस त साज़स मान-मान ।

Above, the black bees are making a sound like the music of a *santura*; bellow the hissing samovars are pitted against the music of the *saz.*

१० यीव भायव अ'स्य ति बागस मंज़ समव,

नु'व व'ग्हि छावव त नीवरुक मस चमव ।

Come, brothers, let us gather in gardens enjoy the spring (the new year's day) and drink the wine of treshness (i.e. have fresh vigour and energy).

११ प्रा'न्य म'शिरित गोस, नु'व मित्रुत करव,

रुत विचारव रुत वनव तय रुत करव ।

Let us forget old displeasures and be friends afresh—think kind thoughts, speak kind words, and act kindly.

१२ नु'व व'रिह गव ज़िन्दगानी न'व करज,
ज़न्मचे गीतायि न'व अध्या परज ।

For the New Year festival means living a new life and turning over a new leaf in the holy Gita of Life.

१३ वुग मंगव परमेश्वरस श्रदायि सान,
राज़ सोन आ'सिन सुखी प्रजायि सान ।

Now let us pray to God with full faith that our king and his people may be happy.

१४ राज़ पुत्रस आ'सिनस बल बुध त आय,
फ़ा'रिनस कागज़ मज़ूरन कुनति माय ।

That his son, the Prince, may have strength, intelligence and long life; and that he (the King) may be as kind to 'labourers with papers' (i. e. clerks) as he is to other labourers.

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१५–कांह मा स त'रिव ?

15. ANY ONE WANTING TO CROSS ?

१ तरवुन छु करना'व्य हक दित छु वनन,

काँह मा स त'रिव अपोर ?

पत. तार बन्यत्र न आलुस म करिव,

उद्यम त'रिव अपोर। काँह मा स तरिव •

The Ferryman is about to cross to the other shore. He shouts, "Does any one want to cross over? Come, for after I leave there will be no ferry for you. So do not be lethargic, but make an effort.

२ करुणावतार छुन. घरि घरि बनन,

वुणक्यन छु. वीला जान,

निछतुर त थि स्वात म रावरिव,

वुज़िव त तरिव अवोर। काँ मा स तरिव •

"The ferry does not cross every time (or, manifestations of God's mercy are only rare). This time is the weather fair and the water smooth. Do not lose this auspicious hour. Awake and come across.

३ घरवेठ स'भुरान छिव मोर गा'मत्य,
छ्यनित त थ'कित पेमत्य,
घर, रोज़ि यती त कत क्युत भ'रिव,
छरी त'रिव अपोर। काँह मा स त'रिव ०

"Weary and worn with struggle to obtain household requirements, you are fast asleep. The house will have to be left when you depart so why filll it with too much property ? Empty-handed you will cross with greater facility.

४ अन-अन वननस कनय म थ'विव,
गुबराविव क्याज़ि पान ?
गु'व भोर हयत वति प्यठ क्या करिव,
लु'तो त'रिव अपोर । काँह मा स त'रिव ०

"Do not listen to the unending demands of the family." Why will you burden yourselves ? Heavily laden, you will be stranded on the way Light-loaded, you can cross more easily.

५ चूर युम क'रिव सु पानस फरिव,
कर्मुक छु अटल नेम,

स्वन रुप छ्रा'रित गुडक'र्य म ग'रिव,

संतोष त'रिव अपोर। कॉह मा स त'रिव ०

"Those who rob others will ultimately harm themselves. Such is the stren law of Karma. Do not let your greed for gold forge fetters for you. With contentment you may cross over the better.

६ दृछ्गा'र यलि लगि वर दित ख्यनस,

इस्वात गछिव चूर,

थरथरि मा हर्द. थ'र ज़न ह'रिव ?

औदार्य त'रिव अपोर। कॉह मा स त'रिव।

"When those who eat with d ors shut against the needy will be judged, hey will be found guilty of theft. Will you not than tremble like a bush shaken by autm winds ? Liberality will help you cross over.

७ पज़्य पान होव रषि. रस्त्यन ऋृषन,

पशान ति भरक प्रय,

अथय ऋृषि धर्मस प्यठ तुह्य ति ध'रिव,

समदृष्टि त'रिव अपोर। कॉह मा स त'रिव ०

"Truth revealed itself to seers, who were kind even to animals. Stick to this religion of the Rishis. By loving all creatures as yourself you will easily cross over.

८ रत्य भाव थ'विव रुतुय व'निव,

रती क'रिव कार,

यी यति क'रिव ती तति स'ग्वि,

सत्कर्म त'रिव अपोर। काँह मा स त'रिव०

"Be good in thought, word and deed. For what you sow here you will reap hereafter. Good deeds will take you across.

९ अपारि बदलय छि विद्या परण,

योगच छ. तत बोल चाल,

प'रिचय त. यति श्री गीता परिव,

योगय त'रिव अपोर। काँह मा स त'रिव०

"The knoweledge that serves on the other shore is different from the science we acquire here; the technique is that of harmony with the Infinite. So if you study anything seriously, let it be the Gita. Yoga alone can help you to cross over.

१० अपारि प्रियतम छु. प्रारान त गारान,
यच छुस ज़ि तुहुँद लोल,
यति क्या छु प्रावुन ज़ि वियोग ज़रि'व
पज़ि. प्रेम. त'रिव अपोर। काँह मा स त'रिव ०

"There on the other shore the beloved is not to be sought but eagerly seeks ycu, calls for you because He loves you dearly. What real good is to be acquired here that you will suffer separation? True love alone will carry you across.

११ वाव तस क्या करि तारक मंतुर,
यस आसि दयसुंद नाव,
केशव छु करना'व्य - चिनता म क'रिव,
डरिव म, त'रिव अपोर। काँह मा स त'रिव ०

"No winds can harm him who knows the only charm for safe crossing to be silent prayer. The Lord Himself is the ferryman. Come and cross over without misgiving or fear".

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१६ करनावि तारख ना

16 FERRYMAN, TAKE ME ACROSS

१ नाकार गोमुत नग्र सोन,

बसनस न लायक रूदमुत,

लूटस त हूसस भा'जिवट,

मंज़ भाग मिस्कीन मूदमुत,

चलहां त भियि यिमहा न योर,

करनावि तारख ना अपोर ।

Our City has grown uncomfortable and is unfit to live in Robbery is in league with Loot, and between them the poor are crushed. I would run away hence, never to return. Ferryman, do please take mer across.

२ ज़ा'लिम ज़ल.यँ ज़न ज़ाल ह्यत,

ज़ागान गरीबन ज़ोर. - वा'ल्य

खोचन न हाकिम मारिमा,

पृछ्‌. - गार मा कुनी असि का'ल्य,

छुख पीर - फ़ुक़ तय द्यार. ज़ोर,

करनावि तारख ना अपोर ।

Those in wower are lying in wait of the poor, like cruel, bloated spiders with their webs. They do not fear that they may be punished by the Judge, or that they may some day be called to account; for they are puffed up by the priests and possess the power given them by riches.

३ मानव ब’तित महन्युव म’ज़ूर,
छु’न नु’न म’ल्यन अ’छ गाश.-रू’स्त
लिर. लूकहंज़य व’ाड़रान,
नीर लोसनावान भाश. रू’स्त,
सारान छु खर. संग्यप’ाठोय भोर — करनावि॰

The son of Man has become degraded into a servent destitute, ill-clad, uncleanly, uneducated. He tires his limbs with unskilled labour at rich men's houses. He carries loads like a donkey (without knowing what he carries and why).

४ दय जोनुमुत छुक जु’विरो,
पूजा तसज़ बचनुक छु छल,
ज़िवि. क्निन्य खुशामद छ्विस करान,
आस्यय त अनिमा केह वदल,
अम्ली छु डु’ख सोन परि जोर — करनाव्रि ०

We regard God as a tyrant (to be obeyed willy-nilly); His worship is considered a trick to escape His wrath. We pay Him lip-homage, thinking that if, after all, He exists, He may not put us to trouble. In reality we rely on priests.

५ पज़्ययाʼर्य रहबर ऋष वʼलीं,

करताम असि निश मूदि.मत्य,

ज़ुव रस्तय मर्य पतकुन तहिंद्य,

मʼत्य मर त मंदर रूदिमत्य,

बत गाबरान मुल्ला त. गोर—करनावि०

Rishis and Walis, honest and true guides, are to us dead long ago. The remnants of their life-less bodies are mad men, shrines, temples, or misleading mullas and purohits.

६ स्यʼध्य-साद. सुन्दर जानावर,

असि निश यिमन रचा छ. आश,

माʼरित मुहित छिक आʼस्य करान,

ट्रलव बचव सान आʼल्य नाश,

छुन. खून. रूस्त बुʼतलान टोर—करनावि०

Simple and innocent pretty animals who expect protection from us are by us cruelly slain and robbed of their young ones, eggs and nests. Our eye-lids droop, our faces lengthen, at sight of a bloodless feast. Please, Ferryman, do take me across.

७ य.ति सारि.चय दय मा'नमुत,

कुन दात. स्वामी म'ाज मोल,

खुख. बाटय तारक त्रिज्ञि यच,

त्रा'वति भरान त'स्य ओत लोल,

पत्र. निश. न डलवन्य ओर योर,

ज़ुव छुम अमान गछ.हा बु तार—करनात्रि॰

Where all believe in the Supreme as one and giver of all, Lord and father and mother of all; where He alone is loved, and bug-bears, stars fairies and gnomes are abandoned; and no one swerves from ehe marked-out path. My heart yearns to go to that land; Ferryman, will you please take me across ?

८ बिति वाजि मंत.र शिल्प. व्य'ज़,

खुयनात्र. ज़ा'नित अजिगु.ट,

भक्ती. प्रयम, सेवा दया,

शुद्ध धर्म मानन छु'ट त मु'ट,

अ'च्य वति प्यठ था'वित छि. खोर—करनावि०

Where the puzzling complications of charms, incantations, tricks and rituals are known to belong to darkness, and people believe in the brief and comprehensive pure religion of devotion (to God), love (to equals) service (to superiors), and compassion (to younger souls); and walk steadily on this straigth path ;

९ यति. देश वु'थ जल--थल विशाल,

अन--पन त फल मध ग्यव व'फूर,

दित.मुत दयन तिम भा'गरान,

ख्यत छुत हुगान ज़ानन न चूर,

स'मुगान छि ग''ज़रान बोल बोर—करनावि०

Where the country is open to all; land and water are abundant; cereals, vegetables, fruits, milk and honey are plenteous. People freely distribute these gifts of God, of which they have enough and to spare. So theft is unknown there and hoarding is considered an unnecessary awkward burden;

१० कैंह का'सि निश य'च चु'र न कम,

बेयिसुंद वुछित अ'लिफ़स न बम,
अद. क्याज़ि त्रावान तोप. द.ह,
अद. क्याज़ि प्यन अस्मान. वम,
दुशमन न. कांह फ़ोजुक न बोर—करनावि॰

Where no one has too much or too little of anything; and 'A' is not sorry or envious to see 'B' prosperous. So there is no reason why cannon should emit poison gas or bombs should fall from above. They have no enemy and are not burdened by armies and armaments.

११ अ'र्य द'र्य मनुश-प'श चाव खूत्य,
यति. का'म कु'ट सारी करन,
पत छक स्यठा राज़न मु'कल,
गिंदन ग्यवन लेखन परन,
असनुक त त्रिसनुक दोर दोर,
ज़ुव छुम अमान—करनावि॰

Where healthy and strong men and animels all work and work with a zest, and have leisure enough afterwards in which to write or read, sign or play. There is always the bustle of people with hobbies; and peals of laughter are everywere heard.

१२ य.ति कांह न वदनान शुर्यन,
य.ति देवियि मानन त्रियन,
य.ति कूरे ग'बुरस खोत. टा'ठ,
य.ति नु'श न कांह कर्मस द.यन
य.ति माय स्नेह वुज.नस चु'पोर,
जुव छुम अमान—करनाविo

Where no one makes children cry; where women are regarded as manifestations of the Mother, and daughters are loved even more than sons; and no daughter-in-law mourns her lot. Where love and brotherly affection bubble up everywhere.

१३ वजि वागि आंगन जायि साफ,
स'ग्य भान-वर्तन अचय आ'न्य,
स्य'ध्य माद. वस्त.र शोभव.न्य,
अ'र्य पान सुन्दर नुंदभा'न्य,
कांह मा कु'कारव किन्य कु'कोर,
जुव छुम — करनाविo

Where people keep their orchards, kitchen gardens, houses and compounds clean; their cheap pots and utedsils are clean and bright. Their simple garments are graceful, and their

hualthy bodies, fair and good-looking. No one is deformed as the result of sin.

१४ कांह मा हचर-ज़द तय व्रचोर,

कांह मा छु मु'त या फ्योर चोर

सरनय न नफ़सुन वोर वोर,

पशन.क्य न वु'श वदनुक न शोर,

संतोष. व्रत छुक लछ्-करोर,

ज़ुव छुम—करनावि०

Where no one is depressed and distressed none insase or idiotic. They know not the pangs of hunger, the sobs of remorse, or the cries of wailing. Contentment to them is worth millions.

१५ यलि. सारिनय अभि टोठि द्य,

यलि. फेरि पव प्रेमुक चपोर,

सा'री वनन प'ज़्य क्रिम्य मनुष्य,

रोज़ि न य'ति कांह हून ब्रोर,

ती गव जि. रामन नग्र खोर

रूजित यपारी त'र्य अपोर,

ज़ुव छुम – करनावि०

When God is propitious (and dear) to all of us, and love pervades every heart (like sap running through every part of a tree); and there are no wolves and wild cats in the form of men; then it may be said that God has raised the whole City to spiritual heights (as Shri Rama did the city of Ayodhya); and people have crossed over without change of place.

१७—मजबूरिया ला'चारिया

17 HELPLESSNESS

१ वदिहे मनुष च'यिहे न उ'श,

वदनस वुछुन ता'सीर क्या ?

हा'रित अ'छिव किन्य खून क्या ?

छा'वित पलन सा'त्य हीर क्या ?

बूज़ित जि बोज़ान छुम न कांह,

फ'रियाद करनच जीर क्या ?

ला'यित नभस यिम तीर क्या ?

मजबूरिया ला'चारिया ।

Man would weep and not gulp down his tears. But what has been the effect of all his weeping and crying so far ? What has

he got by weeping his heart out in tears or beating his head against stones? Nothing. If then he is to understand that no one listens to him, what means this morbid impluse to complain, which, in the circumstances, amounts to shooting at empty space? Surely he suffers from a terrible compulsiom, an awful helplessness!

२ मु'र आऩ़ आनय छुक मरान,
    मु'छि त़रि त्रेपे पा'वुमुत,
दाग्यव, खुर्यव बाच़व शुर्यव,
    फिकिरव गमव ह'वुरा'वमुत,
यिम गमच'लित ह'त्य हावसन,
    म'च़गा'वुमुत विसरा'वमुत,
कुनि प्यठ ख्यावान थक छुम न मन,
    कत ताम कुन छुस हा'वमुत,
रुतऽशनय रुत जाननय'
    छारान छु क्या ताम रा'वमुत,
मस निंद्रि मंज छुक चा'वमुत,
    नफ़स़न त शोकव़ खु'रिया - मजबूरयि।

His body is dying little by little every moment; hunger and thirst and cold bring him to the verge of death. Wife and children, diseases and difficulties, cares and worries, have depressed and stupified him. Even if luckily he need not have such worries, a hundred fancied wants and desires render him mad and unsteady. Nothing suffices to satisfy him; he seems haunted by a vague vision. Without having seen or understood what 'good' means, he is always trying to find what he seems to have lost. He seems to be intoxicated in sleep. Such is the misery caused by bodily wants and desires.

३ कर ताम कम्यतामत बुना,
पु'त छायि दूरे ड्यूठमुत,
सान्यव कनव ती बूज़मुत,
सानिस दिलस सुय ब्यूटमुत,
तमिसुंद छि अ'स्य दूर्यर ज़ा'रित,
सुय मोनमुत छुक रूठमुत,
गोशन गुपित जन ब्यूठमुत,
लोलस छ़ ब'ल्य बेमारिया–मजबूरिया॰

Some one. it is said sometime in the distant past has seen from afar a shadowy silhouette (of the Beloved). This has traditionally reached our ears and caught our fancy.

So we are all suffering from separation from him, and believe him to be sulking in unknown retreats. Love seems to suffer from a self-imposed disease!

४ य'म्य दूरि रूज़ित चूरि ज़न,
फंबा ल'दित थ'वमुत कनन,
ज़ांह छा पृछान अ'हवाल सोन?
जांह छा स्वरन, ज़ह छा वनन,
यिम काल. गटि म'य त्रा'विमत्य,
ला'गित छ्रंचन, छारान वनन,
अम्मा तिमन गयि क्या बनन?
हुसनस न कांह गम खु'रिया,
मजबूरिया लाचारिया।

And he who stays far away and aloof, his ears stuffed with cotton, as it were, lest he should hear our cries of agony? Does he ever enquire about us? Does he think or say, "What has befallen those whom I have cast into the darkness of death, having set them a-search for me over hills and ravines and woods?" No! Beauty has no sympathy at all.

५ दपहव आमिस यस रच. न स्नेह,
त'मिसुंज़ दियी फल वीर क्या?

ब्यु'द् या त छुय मा पय पता ?
लभनुक करख तद्बीर क्या ?
दिल छुस न मानन पत अचु.न,
(वावस करव ज़ंजीर क्या)
तस त्यय वुछव तकसीर क्या ?
छा लोल यारफतारिया ? मजबूरिया॰

Now we might coursel man saying, "It is as vain to expect any good from one who has no iota of feeling for you as it is to expect fruit from a willow. You can not recognize him even if, by any chance, you meet him; you know not his whereabouts. So how can you contrive to find him ?" But his Heart will not retreat or desist, and it is as difficult to control it as to chain the wind. Besides, if we reflect, even the heart is not to blame, for love connot be a mere flirtation.

६ पनुनुय कनन मंज़ छुस सदा,
छुस नाफ. पानस मंज़ खटित,
लारान छु अम्मा रूसिक'ट,
पर्वत त वन त्रावन च'टित,
लारान तिथय पा'ठिन छु दिल,

अथ खोर आवित अ'छ व'टिथ,
मुशिका यिवान छस यार संज़,
ल'भ्य ल'भ्य कडान छस सय र'टित,
सूरित अ'किस वस्तस अन्दर,
भियि मंजु छस नेरान फ'टित,
शमअन यमिस कुनि होव पान,
पांपुर वेहा दामन व'टित,
त'स्य पत म'त्य म'त्य नेरिना,
सत अक.लि हुंद्य जामय च'टित ?
यदुवय अछिव निश छुस ख'टिन,
छा हुस्न जादूगा'रिया ?

The music that the musk-deer hears is the sound of its own blood; the musk it smells is inside itself. And yet the deer scours hills and forests in search of these ! So does the human Heart run about—blindly and heedless of limbs, so to say. It gets a scent of the Beloved, and this scent drags it out in search. If the scent is lost in one direction (i.e. in one particular object), it bursts out from another. Can the moth that descries a candle-flame at a distance, sit still with wings folded ? Must it not rather rush towards it like mad—tearing asunder the bonds of

reason? What matters it that the candle is awhile out of its sight? Can Beauty be mere witchery?

७ हैरानिया, लाचारिया !

नफ़सन्य त शौक़च ख़ा'रिया !

लोलस छे बल्य बेमारिया !

हुस्नस न कांह गमखारियो !

छा लोल यारफ़तारिया !

छा हुस्न जादूगारिया !

मजबूरिया लाचारिया ।

A bewilderment, a helplessness! The misery caused by wants and desires! Love seems to suffer from self-imposed illness Beauty seems to have no feeling! Yet can love be mere fancy? Can Beauty be mere fascination?

१८—दिलच. गवा'हय

18 TESTIMONY OF THE HEART

१ पु'ज़ प'ज़्य पा'ठय मु'ख छुनु हावा'नी,
पर्द. तुल्य तुल्य पर्दय छु थावानी।

Truth does not really mean to reveal itself to us. It lifts the veil here and there now and then, but the veil remains.

२ वुज़मलि गाह कुनि कुनि शायि हा'वित,
वत हा'वित छु भियि रावरावनी।

It casts a lightning flash sometime somewhere, and shows a glimpse of the path; but soon the path is lost again.

३ तोषिहे त पोष आसहोस पूज़ि लागान,
रोशहव त माय थप छन. त्रा'वानी।

Could it be propitious, we should devoutly worship it. And should we sulkily turn away from it, the love of it will not leave hold of us.

४ गाशदारन छु सुम दित फ्यक स्याबान,

गाशि रस्य संज़ वन्त. वनि क्या बानी ?

It dismays those who have eyes to see by administering antimony not to their eyes, but to their throats, thus making them unable to speak). Those who are blind can, ipso facto, say nothing.

५ खछि सा'रिजि कछ छस न अथि आमुत,

घाट. माटस छु सास मलनाबानी ।

'Wisdom' is obliged to relinqish researuch in disgust, for inspite of myriads of gropings it has failed to know all about an ordinary plant.

६ द'प उमरन, "पृछहाव तस कुलालस,

भान थुर्य थुर्य क्याज़ि न'शिराबानी ।

'One might ask the Potter,' said Omar, 'why after making pots with such care he suffers tnem to be broken.'

७ लाचार आ'स्य ती कु'र यि करेना'विक,

सोन कतु'त कत्र. वुथि छा'वानी ।

We were powerless to choose, so we did what circumstances made us do. Why are *'our'* actions cast at our face (in accusation)?

८ राम-होन्वन सग दित त रा'छ था'वित,
छिरपूत्यन छि कठ कडनावा'नी ।

(Wild beasts of prey like) wolves are nourished and helped to grow strong and prolific. They are protected too (for all religions forbid their flesh to man); so that the brunt (of supplying meat-eaters) falls on the poor innocent lambs!

९ लुक दपान "तस दिल छा ज़ि ज़ार बोज़ी,
ग्राव वाव, वावस मंज़ रावा'नी ।

People say to me, 'Has Nature a heart that it may listen to your complaints? These are mere wind and are lost in the atmosphere!

१० दिल दपान छुम "लूक. कथि कन था'वित,
म्योन आसुन छुख. म'शिरावानी ।

But my heat says, 'Will you listen to the common people's jargon and forget my existence? (If Nature has no heart, as some people say, whence comes the human heart?)

१९ – अज्युक गाटजार

19 THE 'WISDOM' OF TODAY

१ आ'मिलन द्रें ठ आव अर्शस प्यठ खु'दाय
आ'मिलन दु'प खच यि अर्शस सात्र छाय ।

Righteous men discerned God in Heaven; men of worldly learning said it was Man raised to the skies.

२ अक्ल प्रान्यन आ'स वु'ड पेगम्बरा,
इल्म अ'ज़िक्यन सा'हिरा कहरे खुदाय।

Wisdom to the ancients was a Prophet (leading them to God); Knowledge to the moderns is a terrible sorcerer.

३ दीन-रस्त्यव य'च दिमागस द्युत फरोग,
दिल क'रुक पामाल ज़ह पृछ हस न दाय।

Men without any religion gave too much importance to the brain, and trod down the heart, never listening to its counsel.

४ राज़ खूलिक फितरतक्य नारस गिंदुक,

अन्सरन हँद्य जिन व'नाविक खाकि पाय।

They wrested her secrets from Nature, played with fire and made the giants of the Elements their slaves.

५ वातना'वुक तारकन तामत कमंद,

वर्क वाज़िक ज़न त अस्मान बलाय।

They cast their noose even at the stars and brought down electricity, the monster of the sky.

६ ज़ोरु ज़र इल्मिन दितुक, हिम्मत त शौक़,

गाटजारन का'सुनक खौफ़ खुदाय।

Science gave them power and wealth, courage and ambitian. Learning removed from their hearts the fear of God.

७ तिम दपान "दुन्या छु ज़र्रन हुंद स'दुर,

ज़िंदगी तत मंज़ ज़र्रन हंज़ छे ग्राय।

They say the universe is an ocean of atoms, and life in it is a particular movment of the atoms.

८ यत न आवस ग्राय तत प्यव मुर्द. नाव,
पानव'न्य ला'ज़िम छ ग्रायन लाय-लाय।

That the water which is still is dead; the waves, to be living, must stirike against one another;

९ यिम न व'ल्य या छ'ल्य हयकन मा'रित मरन,
फ़ितरतुक कानून छुट यिम हर्फ़ ढाय।

That those who cannot kill by force or cunning must die; such is the law of Natnre in brief;

१० फ़ितरतन थ'विम'त्य गुरन गाढन गिज़ा,
चीं त चां क'रितन, सु कुस बोज़्यक खुदाय।

That Nature has made small fry to be eaten up by large fish—the fry may cry or complain, but there is no God to listen to them;

११ ज़ोरवाल्यन हक छु गालन्य, बल्कि फ़र्ज़,
नातवां यिम ज़ाय या कमज़ोर द्राय।

That the strong have a right, nay, a duty to destroy those who were born weak or proved to be feeble.

१२ अ'र्य असन डीशित शिकारस ज़ुव दिवान,
मं'द्य गय विसरित करन यम व़ुहय त वाय।

That the healthy should laugh to see their victim die; they are unsound who melt and sigh and sob.

१३ दहरिय'च मंज़ रूह वु'थ गु'त ताम रोव,
ज़न त पाताल्यव र'टत निव नागिराय।

Thus when the soul goes down the pit of materialism, it is lost—as Nag Rai of the folk tales was dragged down by denizens of the nether world.

१४ अत चहस कुंह वोंत अत छुम्बस न अंद,
यूत वु'न प्यत वु'न कुलुय वसनच छ़ ञाय।

This pit has no bottom, this ravine, no end For having come down so low, we tend still to sink lower.

१५ गालनस प्यठ अक अ'किस गा'मत्य छि शेर,
राम-होन्यन हंज़ मर्दांशव थ'व न जाय।

We are brave as lions in destroying one another. Men are beating wolves in ferocity and rapine.

१६ रूठमुत द'य यूत छा फीरित ग'मुत,

क्या सना वुज्ञि फेरिना तस सा'ञ माय।

Has the offended God so turned away from us? Will not He even now have mercy upon us?

२०–पनण् कथ

20 About ourselves and our Vernacular

१ "तुहय ब्रठिस प्यठ रावरान दोह,

च्चाव लुक नावन तरान,

का'शिर्यव तुहय कोन तरनुक,

सुलि केंह पाया करना।

(Says a sympathetic Indian to a Kashmiri): "You are wasting time sitting at the shore, wnile other nations are taking to boats eager to cross over. Why do you not find ways and means betimes to go across?

२ मौन त्रावन, वुंद भावन छिव न,

ज़्यव छव ना सना?

छु'प. ब'जिमच रू'पसंज़ प्रान्य छ,

अम्मा यचि मा?

You do not break silence and speak out your mind. Are you speechless ? Silence is indeed said to be golden, but not so much too much of it."

३ "तारत्रुन नय तारि,
यत संसार. सुद्रस तार छा ?
सान्नि छु'पि हुन्द मानि सुय नय चारि,
वननस वार छा ?

The ocean of this world (says the Kashmiri) is not to be crossed without God's grace; and we are not in a position to speak till He, who knows the meaning of our silence, bids us peak.

४ क्या वनव तय क्या ग्यवव,
अ'स्य शक्ति आदम वेज़वा'ञ ?
साज़ योरुक राग तोरच,
बूल्य पा'रिम मा छ. सा'ञ ?

What shall we, dumb animals in human form, say or sing ? The tune we are asked to play is foreign, while the instrument is indigenous. English or Urdu, you know, is not cur mother tongue.

५ राज़हंमन निश कलव ना,

हर्द. कुस्तोर अ'स्य त्रि'चायँ,

पोष नूलन तीरि यिम लागन,

डु'धस कंड्य चा'यँ चा'यँ ।

We must naturally stammer before great critics (lit. Hansas who separate water from adulterated milk). They hold us up to ridicule, even the best of us (lit *Poshnuls*, the best song-birds of kashmir) by finding fault even with what is good enough (lit. by picking thorns from milk). And we are songless like *Kasturis* in autumn (song-bird who ceases to sing after summer);

६ कथ पनण असि रा'वमच,

वत वन तु वु'ज कत कुन यिये,

गाटल्यव दपुमुत शरीकन हंज़,

लेज होन्यव खिये ।

We are like house divided against itself, and have lost our mother tongue. Wither can such men go ? The wise have said that food prepared by (disagreeing) partners goes to dogs (since each thinks it the others' duty to watch it.)

७ युस पलुन ओस देश,
साने दिशि किन्य गोमुत परूद,
ओल यत मंज़ ओस तत,
बागस छु यित. प्योमुत हरूद ।

Our mother country has become to us like foreign lands owing to our disunion. Autumn has come upon the garden where we have our nests.

८ वर्ज़्बावस क्या करव ?
जन हर्द पन त्रा'व्रित पथर,
लंजि र'ट्य र'ट्य सानि जाये,
बीठ्य ओरक्य जानावर ।

A terrible storm (i. e. our poverty) has thrown us like autumn leaves off our trees. and other birds have usurped our seats on the various branches (i. e. departments of Government)

निंद्रि मु'त वुद गव न,
'नालायक' लरी जंह फ्यूर न,
लायकव ग्यव ख्यत गिलव ल'ट,
भिरत. कँह तस फूर न ।

We who wer edubbed 'unqualified,' slept on and did not wake or even turn on our side; while those who were called efficient (lit. Daiq). like sly cats ate our ghee (i. e. loaves and fishes) and wagged their tails (to exasperate us the more); and we did not say even 'Bishta' (i. e. Get away you cat!). N.B.—Laiq and Bishta are names of two notorious clever thieves of Kashmir. (Laiq theif and Mahadev Bishta).

१० जल्स. अज़ डीशत मनस हमदर्द !

छम आशा घनान,

त्युथ दुहा दय हावि,

वा'लिंज व'छ. क'रित आ'सिव बनान।

As I see this meeting today (held to raise Kashmiri to the status of a language) dear sympathiser, I feel a hope rising in my heart, that God willing, there will come a day when you will be glad to say:—

११ का'शियन छायक छु,

दायक प्योक रुत रच वत लभक,

रात्रमच आसक पनज कथ,

का'ल्य कह्यतामत लभुक ।

"The Kashmiris are to be congratulated. They have found some good counseller and have discovered the right path they were divided and had lost their tongue, but have now at long last luckily found it by great effort.

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२१ – ग़ज़ल

21 STRAY THOUGHTS

१ यार सं.दे दादि ददुमुत दिल बहारस क्या करे,
वाव य'दुवय सौंत कालुक आसि, नारस क्या करे ?

What use is spring to a heart burning in separation from the beloved? What will wind do to a fire, even if it be a spring breeze? (Blaze it up !)

२ कांसि प्राराण दारि प्यठ युस, वां'सि त्रावे धारि उ'श,
आबशारुक तस हवस क्या, शालमारस क्या करे ?

One who sheds incessant tears all her life, sitting on a window, and expecting some one, can hardly desire to see water-falls or to visit the Shalimar Garden (with its fountains and cascades).

३ कां'सि पलज़ुन कां'सि हुंद ज़ेवर वनुन यस यु'छ न ला'न्य
रत्रन वना'त्रिन संगि पारस, तस विचारस क्या करे ?

The philospher's stone may turn things to gold; but what effect can it have on a miserable being not destided to be anybody's yrnament or a resource in time of need ?

४ होश.-ड'जिमच जोश व'छ.मच पोष. गहनस तोपि. क्या,
रोशि यस चु'ल आश आ'त्रित गोशवारस क्या करे ?

How can she relish a flower ornament who is bewildered, being robbed of youthful excitement ? What use is a pair of pendants (symbolic of married happiness) to one whose lord has left her bereft unawares ?

५ कालिदासस तालि कं'अपत कालि व'नुमुत गाटल्यव,
तालिअन युस लोग ज़ालस गाटजारस क्या करे ?

The wise of yore have said that even wise men have been foolish in love (lit. Kalidasa had a stone cast at his head). What use is wit to one whom ill luck has thrown into a trap ?

६ लोल. मस ज़ाल्यम त गाल्यम' यस बुडित मालूम गो.
वोम. नशिके आविहे मस चु'न खुमारस क्या करे ?

He who understand late in life that the wine of earthly love burns and destroys, might give up drinking, for fear of intoxication ; but how can he escape the listlessness caused by craving for it ?

७ रंग हा'वित भ्रम दिवान ओस कहवचन खु'ट म्योन स्वन,
अ'स्य क'डुम अ'न्दर्यम खु'चर नुन लोल नारस क्या करे ?

My impure gold used to deceive touch-stones by its brilliant colour ; but the fire of love brought out its dross—how could it decelve this fire ?

८ डालि निम क्या वालयारस ? उर त शुध पा'ठ्स न दिल,
छ:नि'मतस यत दागदारस, नाबकारस क्या करे ?

What shall I present to my love ? My heart in nither sound nor pure. What use can he make of it—torn, stained and unworthy as it is ?

९ ब्रोंठ छुय चु'र क्रूठ मज़िल, गा'फिलो बस कर म ज़ेठ,
यस मतिस मायस जिगर शह्लियव न हारस क्या करे ?

Foolish man, desist from going on (in earthly love); the stage ahead is even more difficult. What will he do in the heat of June whose 'heated liver' di l not cool even in midwinter ?

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२२ – प्रश्न

22 QUESTIONS TO TEACHER

१ छांगरि छुम मन त विलरेमच काय,
यिथि हाल. किथ. पा'ठय छार. मुकलन पाय ?

My mind is distracted, my body decrepit How can I in such a condition seek for means of salvation ?

२ आसिहे मः दुख पनने पापुक फल,
द्य.व चालहा त यूत करहा न त्रुह वाय ?

Were pain the punishment for my sin, I could perhaps endure it without sighs and sobs;

३ पाप. रस्त्यन हन्द्य दुख दा'द्य हावित,

वदनावान छिम यिति छासन. न्याय ?

But I am made the miserable looker-on at the pain and anguish of the innocent Is this too justice ?

४ सुख.लिशाय मः कुनि कुनि मुख हावान.

वुज़मलि खोत. ज़्याद. तत ज़ां छुन. पाय ?

If a little happiness comes my way at distant intervals, it is never more lasting than a flash of lightning.

५ यी छु गुरूदेव। लूकन हुन्द ति संसार,

सुख-हांड नय त दुख दा'द्य ताप नय त छाय ?

Such is the world to my fellows also O my Guru,—either the agony of pleasure or that of pain; either hot sun or cold gloom.

६ तुहि क्या छुव ति अथि आमुत य.व सत्य,

सुख. सुद्रस तुहंदिस पाथि न ग्राय ?

What have you found that your ocean of bliss is not ogitated by even a ripple ?

७ धर्म मूल तय शिवमय छु तुहि संसार,
दुख दरितुक किथ. पा'ठय अन्योव न्याय ?

The world to you is based on morality and is the manifestation of Bliss. How have you solved the problems of pain and evil?

८ सोन गाटजार यत निश मूर्ख. विवहार,
त्युथ अनुभव प्रावनुक क्या छु ओपाय ?

The experience, the intuition, compared with which our 'wisdom' is foolishness! what are the means to attain that?

२३–"भियि सात्रता बेह"

23 PRAY, SIT DOWN AWHILE

१ आय सूरुमत छ्यत गछ्वन् छम रेह,
प'त्य गोम लुकचारस वजुमुत स्नह ।

My span of life is about to expire; my flame is about to be extinguished; the affection that bubbled up in my youth has disappeared.

२ पकना'वित आशयि थकना'वुस,

गाश. रछ.रस मंज़ यति अ'जिनम नेह ।

Hope made me go hither and thither all night, till I was weary, and landed me at dawn in a gloom.

३ सुन्दर यि दृश्य छुम भासान विकरोल,

ज़िन्द'गानियिहु'द मुधुयर्र म. गोमुत वेह ।

This beautiful landscape appears to me unsightly; the sweet things of life have become to me bitter as poison.

४ शायि शायि दय रंग. रंग. जाम पूरित,

पय ल'सुमस न कुनि अद. भरना फेह ।

God is everywhere dressed in all kinds of garments, but even so I could not find His track. Is not my anguish natural?

५ बुजरस मंज़ थ'यपि २ छ.ारुन क्रूठ,

तत छारनस छ. ला'ज़िम यावन तेह ।

To seek Him in every nook and corner is very difficult in old age; such seeking requires the vigour of youth

६ कट. धर्मस आ'स प्यठ पंकज़ चाल,

मूल. तल. लूभ. ल्यम्ब डीशति गोम हेह ।

False righteousness had outwardly the look of a lotus flower (lit. grown in the mud); on looking deeper I was dismayed to see the mud of desire (for pleasures of heaven) at the root.

७ घट. अनवारि युन स्रूरम न द'पुहम,

प्युहमुत गुय छ्रांगरि गछ्र भिथि पेह,

Alas, for me the necessity to come here and 'await my turn at the grinding mill of life' has not ended. They said to me, 'The flour you ground so far is scattered to the winds; go and grind again.'

८ यिन. चानि छम दाद्यन दगि लुच लत,

आदन बाजि म्यानि, भिथि साअता ब्रेह ।

When you come to me (for pity's aske), I feel the pain of my many ills a little relieved, O My friend from early days; pray, sit down a little longer.

———

२४–नार हा !

24 FIRE ! FIRE !

१ स्वरुम सु लाल, रुख मनस, जलाव लुग कज़ल वनस,

फ'रुम सु नार खि'रमनस, लगुस न कैंहति ज़ेठनस,

दिलस हयतुन जिगर तत्सव त शोर वु'थ ज़ि नार हा।

I mediated on my red-tulip-like beauty; the 'dark forest' began to glow. The fire burnt up my harvest. It spread in a wink. The Heart caught fire, the (neighbouring) Liver became hot, and there arose a cry of alarm, "Fire ! Fire !"

——:-o-:——

२५–हाय संसार ! (बुजर)

25 AH, THIS WORLD !

(Old Age)

१ लुकचार ओस सुख, सोंत, पोषन व्राव,

यावुन राग, रित काल्युक चकचाव,

लुकचारस त यावनस कैंह नय द्राव ,

उ'ब्र छाय जन ग'य ड'ल्य ड'लिये हाय ॥०हाय संसार

Childhood was like flower-gathering in the spring of happiness; youth, like vivacious merry-making in the summer of attachments. Both were short-lived, and passed over us like the shadow of a cloud.

२ ताम यित प्यव बुजर्गकि हर्दुक वाव,

सुस्ती हयत त सर्दी त जर्दी आव

वर. गा'मत्यन वर्गन लुग चले जाव,

वाव. सृन्य गय सर्वकद हलिये हाय ॥० हाय

Presently came the Autumn-wind of old age, bringing with it feebleness, chill and pallor. Faded leaves began to bustle about; statures straight as cypresses were bent by the wind.

३ अ'र्य हिस त होश वोलवुन्य जानावार

छावान आ'स्य विपयन हुंद गुलजार,

हद. वाव. कैंह ग'ल्य त केह रूद्य बेमार

अडल्य'क्य त र'न्य अ'न्य ज'य त क'लिये हाय ॥०

Sound senses were like song-birds enjoying the garden of sense objects. Some of them were killed out-right by the autumn wind, others were left enfeebled, crippled, blind, deaf or dumb

४ यावन.कि वग. भोग.निश न पत्य च.ामुत,
पाप. दुर्गन कुन चे राह द्रामुत,
त.ल छुय ज़्युम त प्यठ नचनम च. आमुत,
उपदेश चोन मानिहा ? ल'लिये हाय ॥०

How could one who, by the momentum of youth, continued to enjoy sense—delights and rashly ventured into the impassable fens of sin how could he listen to your warning, O Lalla, when you said, "There is a deep pit beneath you, and you are dancing on the treacherous floor covering its mouth ?"

५ वेद ज्योतिश त परि हयत ना'ला नाल,
उ'र रोज़नच्च चाल मोचेयि य'च काल,
रोगन क'र मात फुटरा'वित चाल,
रुख. चा'नुन पोज किन्नि तलिये हाय-हाय०

In constant consultation with physicians, astrlogers and priests, I thought long and decided on a clever move (as in chess) with

the object of continuing in sound health. But Disease defeated my tactics by introducing Decay (lit. rukh) imperceptible like water flowing under cover of husks.

६ गा'मत्य दा'ग्य व्रु'तलित आय. फीर्य फीर्य,
जिर्ण. ज़चि होंज बिगर्यवि राद शीर्य शीर्य,
ऋृण ज़न ल'ग्य हय्नि फय्रि २ चीर्य चीर्य,
लुकचार चेमत्य दुध. ग'लिये हाय–हाय॰

Ills that seemed to have gone for good reappeared with great force and began to demand back, as if it had been a loan, every drop of milk with which I was suckled in infancy—to squeeze it out of me. The worn-out rag (my body) hung awry on the other side if mended on this (side).

७ व्रुजरस छु चु'र लोभ क्रोध हट त अभिमान,
कम समभुन समुरत त समयुक ज्ञान,
काक अ'छ्यव छि काकन्य पूत्य ज़ानान,
नवि गाशिक्य अडगाटलिये हाय-हाय॰

Avarice, anger, obstinacy and pride increase in old age, while intelligence, memory and knowledge of the changed times are at a low ebb. 'Granny is out of wits,' observe the grand children, the half-wise of the 'new light',

८ अछ्य आस. रुत रूप द्र ठ यिन. वापत,

कन सुन्दर शब्द बोज़न. वापत,

दा'द्य क'र्य क'र्य छि वुज दुख दिन. वापत,

चशिम. वादाम त दंद मक्त. क'लिये–हाय०

Eyes were given to see the beautiful; ears, to hear sweet sounds and words. But now they remain only to cause pain by catching diseases—those 'almond-like eyes and 'pearly' teeth of youth!

९ दीप आ'सुख च. दर्शुन करनस युग्य,

का'सि हंज़िवति सुम-शाठ तरनस युग्य,

प्रेम पत्रय लेखनस त परनस युग्य,

छयत. गा'मच्य इम्बर्ज़ेलिये हाये–हाय•

Extinguished lamp of my fair eyes, you were a light with which I might see the beloved, cross a bridge or a shoal on my way to meet some one, or at least read and write affectionate letters.

१० हृदयस मंज़ यिम आ'स्य रत्य. रत्य. भाव,

सन, संतोष, शांती त दयमुन्द नाव,

फुट.वजि लंजि. प्यठ ज़न गाटल्य काव,

आ'ल्य तुल्य तुल्य वार. वार. चलिये हाय–हाय०

The virtues of truthfulness; contentment, peace, piety, and the like have gradually and one by one departed from my heart—as prudent birds remove their nests from a branch about to break.

११ तिलि ह्लव्योत लोलुक उत्तम थान,
सं'ज़ि वति हुंद स्यु'ध साद. क्रम त सोपान,
वति ष'क्रिमत्य ति मानुष-रूप भगवान,
तन. डोठख न ज्ञान-त्रुज़म'लिये हाय–हाय०

Flash of intuition, once in my youth you revealed to me the high level of universal good-will, the easy ascents of the ssraight path, and the God-men who had trodden that path. But since then you never put in an appearance again.

१२ दुख-आवलन. मंज़. वु'ञ क्रिथ. कड़. नाव,
पव रा'वुमुत त खूर फुटमुत त बुथि वाव,
कुथ द्रामुत त मठमुत तारवुन नाव,
वीरवांज नावि चीरवन्य द'लिये हाय–हाय०

How can I steer my boat safe out of the whirlpool of misery, now that I have lost my bearings, my oars are broken, the wind is adverse, the boat is leaking, and I

have forgotten Him who helps men to cross? My boat is adrift and my clothes, drenched with the water that is leaking in.

१३ सम्भव छुन. समयस पतफेरुन,
हर्द-पत. भियि बनिमा रित.कोल युन,
क्रम. किन्य पज़ि शमनुक माघ वातुन,
युन ओसुम त यियिहे व'लिये हाय–हाय०

Time cannot go backwards, and summer after autumn is out of question. In the order of seasons the winter of cessation is due. Since it has to come, I would it come sooner.

१४ भगवानन यिम उ'पदा'व्य रत्य. भाव,
दोशु-कंडि रुस्त पीपा कांह मा द्राव,
शमुनुय ओत निर्दोश रुत उपद्याव,
मूदिस ज़ि सा'यें दुख-दो'ग्र बलिये हाय–हाय०

Of all the good things created by the Lord, 'no flower is without its thorn. The only unmixed good is cessation; for the dead are free from all disease and pain.

१५ दय. मोल नय थविहे यि शमनच व्रत,
ज़िंदगियि नरकुय रोज़िहे नित,

धन्यवादस युग्य आसिहे त दयगत,
अ'स्य करहोन ग्रावव त'लिये हाय–हाय।

If the Lord, our father, had not made Death, and if this hell of a life were to continue for ever, Providence would not deserve our thanks we should overwhelm it with complaints.

१६ यी छु जगतुक ति अंद-शेहलुन त निर्वान,
शंकरसुंद शीन. घर. शून्य थान,
ज़ीव. बुंदन यि यस. तर्य पकनाफान,
काल. व्यथ ति का'ल्य गछि भस्म ग'लिये हाय।

Such, too, is the destined end of the world—loss of heat followed by extinction, symbolized by the abode of 'Bliss' in the silence and solitude of eternal snow. The river of Time, which now drives us like drops towards the End, will, in course of time. itself fall into the abyss of non-being (Kashmir folk lore said that the river 'Veth' disappeared below Baramulla in an abyss called Bhasma Galla).

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२६ – रंग. चर

26 PRETTY SONG-BIRD

१ बाग.च परिय वन. सुंदरिये,
रंग. चरिये कवय ह'यतुथम दूर ?
च. कमी शतु.रन म्योन्य कन भ'रिये ? रंग. चरिये०

Fairy of gardens, beauty of woods, pretty bird of gay plumage, why do you keey aloof ? What enemy of mine has poisoned your ears against me ?

२ दारि प्यठ बोल भोष चोन यज़ि. बूज़मय,
धन्यबाद सूज़मय त मुचरिम नैन,
तामत च.ज़िख, नैन म्या'न्य ज़न खरिये–रंग च.रिये

You sat warbling on my window at) which I was thinking with eyes shut). I heard your song, thanked you mentally, and opened my eyes to see what bird you were Just then you flew away as if my eyes were repugnant to you!

३ कवियत छु ग्व'वुमुत मिजिमरिहुँद रम
कम तुहि छुव न काँसि गम छुम ती
राह छुन. तु'हि मनुषत्र पाप क'रिये ॥०रँम०

Poets have spoken of the shy antelope, but none of you is less shy, and that pains me. It is not your fault; we men are the sinners.

४ निर्दय चीनत वायु मँड़ल ज़ल. थल.,
· बल. नय त छल. अ'स्य मारान छिन,
ला'गित ज़ाल वालवाशि छुक व'रिये ॥० रँग

We mercilessly kill you in the air, in water and on land by cunning, If we are not equal to you in strength, we use nets and traps, nooses and lures.

५ ज़िठि सुँद धर्म ओस कां'स्यन ललवुन,
ज़लवुन प्यवय यत रसनाबि नार
य'मि सा'न्य मन क.जि खोत. क'र्य दरिये ॥०रँग

It is the duty of seniors to fondle and cherish the juniors (in evolution). But the taste for meat (may hell fire consume it) makes our hearts harder than stone.

६ उडवुन पँछी सहि किथ' पँजर ?
खँजर. सूत्य छुस करुनुय जान
मूर्खव पँजरन जालार. ज'रिये ॥० रँग०

How can a bird born to fly free endure cage? It is better for it to be slain with a knife. But we fools adorn cages with tassels (to make the prisoner happy!)

७ आज़ा'दिया छ. य'ति तति बडि बु'ड सु'ख,
दुख कैद्खानुक क्या गछि. कम
वेह्डि यु'द ज़ि आसन स्वनसँद्य क'रिये ॥० रँग०

Liberty is the highest happiness here or hereafter. The pain of imprisonment cannot be relieved if supposing, the fetters are made of gold.

८ क्या गव असि पननिस ऋषि धर्मस !
पर मस चत डल्य हि्स तय होश,
खु'शव'यँ मार्गव वति राव'रिये ॥० रँग०

Alas, what become of our own religion of the *Rishis*, so that by driking foreign wine (i. e. adopting foreign culture) we have lost our wits and senses. We are lost by following the 'left-hand' paths (e.g. Vamachar.)

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२७–ग़ज़ल

27 VERSES

१ खाक. त ट्रस बाग. बुस्ताना क'रुन,
  आब. कतरस खास. दुर्दाना करुन ॥०

God made a flower-garden of a heap of dust (the earth); He made fair pearls of mere drops of water.

२ गुल त बुलबुल ओंठ यत खाकस वन्याय,
  त'थय अथा डा'लुन त इन्साना क'रुन ॥०

He gave a kindlier touch to the earth that had so far become roses and *Bulbuls* (i e. vegetable and animal kingdoms), and produced Man.

३ शूभनुन बखशुन त'मिस दिल तय दिमाग,
  सारिनुय मँज़ रुत क'रुन दाना क'रुन ॥०

He endowed man with balanced head and heart, and so made him the wisest and best of all creatures.

४ रज़ बना'वन हुस्नके जज़बच कमंद,

इश.क खसवुन इश्क. पेचाना करुन ॥०

He created Love, ever aspiring higher like the flowering creeper, Ishq, and made the attraction of Beauty the rope by which it should climb.

५ लोल सुदरुक अक हुबाबा ओस दिल,

बँद त'थय मँज़ दर्द. तूफ़ना करुन,

The human heart was a bubble in the ocean of his love; but within this bubble He placed a whole storm of feeling.

६ छां'डव य.म्य ताअत क'रित जन्नत त हूर,

मस्जिदा लूर'न त दूकाना क'रुन ।

The man who performs religious duties and desires paradise and houris for reward, is like one who built a mosque and then dismantled it and built a shop.

७ सोज़ साज़िच बज़्म नूरा'नी क'रित,

शमअ यु'दवय पान. गु'ल - जाना करुन०

If the candle vanished after lighting up a concert of music and love, it has died well.

८ फल्सफन कर्य ज़्याद. न'व्य न'व्य पेचुखम,

जुल्फि पेचानस कुन्यय शाना करुन॰

Where Philosophy tried to comb the clotted locks (of the Mystery), it only added to the complication of turns and twists

९ थामि गव रूजित सु दिल यत गाश आव,

चश्मि बीना चश्मि हैराना करुन ॰

The enlightened heart is taken aback by awe, the eye that is made to see is robbed of expression.

१० फख्र कश्मीरस छुना ? महजूर ह्यु

पैदा साहिब - दिल सुखन - दाना क'रुन॰

Kashmir may well be proud that she has given birth to a kind-hearted poet like Mahjur.

११ य'म्य गज़ल का'शुर बनोव अंगूर्य मस

शूमवुन देवान मैखाना क'रुन ०

Who made the lyrical verse of Kashmir as sweet as grape-wine (of Persia), and his beautiful book of verses a tevern.

१२ मस वुछित क'र जाय खा'ली का'ज़वा'ल्य,

मैकशव दु'प 'बारि ईहसाना करुन ०

When the 'Kanji-seller' saw this wine he withdrew; wine-bibbers said, 'It is very good of him to go away!'

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२८ – चौपायि

28 QUATRAINS

१ यत आदर्शस पतव नमव अ'स्य सारी,

यत कुन फीरत थ'क्ति लमव अ'स्य सा'री

यत कांह वा'तुय न सा'रिसय युस वा'तित

सुय बु'ड दय, त'स्य अँदर समव अ'स्य सा'री

The Ideal before which all of us must bow at last; to which we shall bend our steps after weary wandering; which prevades all but has not been reached by anybody—

that Ideal is the great God in whom we shall all meet and be contained.

२ पु'ज़-रुत-सुँदर छि जीव सा'री छारान,
अ'थ्य दीपस कुन छि ज़न त पाँपर्य लारान,
यत कुन युस पु'क त'मिस स्यूत छु दूर,
त'थ्य आदर्शस छु नाव प्योमुत नाराण ॥०

All souls seek 'Truth-Goodness Beauty'; all rush like moths towards this lamp. That Ideal which seems the farther away the nearer one comes to it — that is called Narayana (source and home of Man).

३ दय ज़ोन असी, दिवान केंह निश्बुद्य दम,
सीनस प्यठ ह्यत अलग अलग दीनुक थम,
लंजन कुन नेर.वन्य छि हन हन दूरान,
मूलस कुन यित गछ़न छु दूर्यर कम कम ०

Some ignorant men, each of them supporting on his breast the standard of different religion, boast that they alone know God Those who wander towards the branches are separated more and more from one another; only when they turn towards the Root, th:y come nearer to one ano h:r (and to God).

४ दय ज़ा'नुक या वुछुक यि आसुत छु वनुन,
ज़ानुन कॆछा ग'यव तिथुय पान बनुन,
लछ वां'सि ख'सित छु त'त्य तिथुय दूर आकाश,
यम्य वुछ त'म्य थु'द हना ख'सित पान पनुनः

'God has been known or seen, such claims are words that have been spoken illogically. For, to realize something perfectly is to be it. The end of space is still for away after one has travelled in space for a million ages Whoever is said to have seen God has in reality seen only himself raised a little higher.

५ आदर्श पनुन यिमव स्यठा थ'वुमुत पस्त,
तिम डाय कद्म ख'सित गछहन ना बद-मस्त,
पानस निश नेरुनुय छु हत वां'सि सफर,
मेरव २ हनोज़ दिल्ली दूर अस्त''

Those whose ideal is very low may well exult when they have risen a few steps. It requires a hundred lives to rise above the ego. Hence the proverb, 'Go on, go on, Delhi is yet very far away.'

६ मरनुक ति इलाज यस हकीमस आसान,
आसान आ'सित ति वुछ न करनुन इहसान,

छिस तोति वनान शा'स्तर 'दीनदयाल,
'रहमानि रहीम' तस छु मानन कुरआन॰

It is easy for God's perfect wisdom to remedy even death; even so we have never seen Him exercise such mercy. And yet the Hindu *Shastras* call Him 'merciful to the helpless' and the Quran declares Him to be clement and merciful'!

७ इहसान कुलस प्यठ छि अ'नी अ'स्य ति वुछान,
पन पोष ह'रिन छु कुल तवय दू'र रोज़ान,
ब्यो'लिस छु रछान कुल तवय ब्यालिस मंज़,
ज़ुजवन छु यिथय पा'ठय कुलस प्यठ इहसान॰

Blind as we are, we too can see His mercy on the whole; He allows leaves and flowers to fall (in due season), for this helps the tree to remain strong. To protect the tree itself (against destruction) He puts it in the seed and takes good care of the latter. Thus even the parts (e. g. leaves ete.) share the mercy shown to the whole (tree), (for they can appear again in due season.)

——:-o-:——

२९ – ग़ज़ल

29 VERSES (on Idealism)

१ दिलदार ज़ा'नुम मायि हु'त, अमि पानव'ज यारान क'र,
रहमन तमंद्य बखशिम खता, अ'श्य मुक्त मे नज़रान. कु'र ।

२ द'पुनम-च. कर म्या'नु चाकरी, मैं इज़्ज़तुक शुकरान कु'र,
द'पुनम-च. ह्या ह्यन्य नाज़ म्योन्य, तामत मि जुव बैआन क'र

३ त'म्य डोलुनम शानन अथा, मसतस मे तहंदिस शान क'र,
नाज़ो नियाज़ुक साज़-बाज़ अद पानव'न्य क्या २ क'र ।

1—3 I found the Beloved gracious, and we became lovers His mercy forgave my faults, and I presented pearls of my tears (of repentence) He wished me to be his devoted servant. and I thanked him for the honour. He said, 'You have to purchase (i e. put up with) my wantonness,' and I at once offered my life as earnest money. Then he stroked my back, and I began to comb his hair (i.e attempted to solve the mystery about him). Then we did all that suited wantonness on his part and submisson on mine.

४ मस खा'स्य बुछिमस चशमि मस्त त'त्य मे पनुन मैखान. कु'र
त'म्य हौसलस म्यानिस बुछित मस चावनुक पैमान. कु'र,

I found my tavern in his eyes which were like cups of wine. He made a wine-measure suiting my capacity.

५ इल्मन द'पुम-खुाबा वुछत, इल्मुक मि कैंह पर्वा न कु'र,
खा.बय छु य'च ब्रिहतर मि वु'न, य'म्य पादशा मस्तान कु'र

६ शाइर, मुसव्विर बुत-तराश, अ'म्य खुाब.नय क्या र न कु'र
कुहकन त मज़ंनू अ'म्य बनोव अ'म्य शमअ तय पर्वान. कु'र

5—6 Science said I had been dreaming, but I did not care; I thought such dreaming was better than waking (realism), for the former makes at idealist feel like a King; it makes poets, painters, sculptors, all other artists; it makes lovers like Farhad and Majnun; it lends a charm to candles and moths.

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३० – ग़ज़ल

30 I WONDER

१ सानि दादिच चारसाज़स तस खबर आस्या सना ?
ऊर्य यिम अपिमत्य तिमन आहन असर आस्या सना।

२ स्येज़ नज़र तस यारसंदे रहमत.च युथ वाति योर,
तालिअस ज़ांह का'ल सा'निस त्युथ स्यज़र आस्या सना।

1—2 I wonder if he who can remedy our ills knows how ill we are; weather our suppressed sighs have, after after all, some effect; and whether your stars will ever be so auspicious that his merciful looks will fall straiget on us.

३ आसियन प्यठ आवि य.मि किन्य गाह रहमुक आफताब,
अख रचा कानूनकिस अब्रस वछ.र आस्या सना ?

४ यत अन्दर प्यथ न'न्य गछ.न सान्यन गुनाहन हंद्य पहाड,
उफवकिस सुद्रस अमा त्यूतुय सअर आस्या सना ?

3—4 Whether there may be an opening somewhere in the clouds of Law (retributiod) that a ray from the sun of mercy

may fall on sinners, and whether the ocean of his forgiveness is not deep enough to submerge the hills of our sins.

५ गुलशनस कुन अज़ म. भासान गैरमा'मूली कशिश,
गुल-क़बा दिलजो गुलन मंज़ जल्वगर आस्या सना ?

5— Today I feel an un usual attractions towards gardens, I wonder if the flower-dressed seeker of Hearts may be seen today in the flowers.

६ सुबहकिस वावस द'पुम क्या अनत खुश्बोया ततिच,
तथ गुलिस्तानस अन्दर वावस गुज़र आस्यो सना ?

6. I said to the morning breeze, "Won't you please bring me a little fragrance from that garden" ? But I doubt if the breeze finds admission there. * * *

७ काफ़िरन हुंदिस भतस बेछान ह्यूठम मूमिना,
तस बिचा'रिस दौज़खुच सख्ती बतर आस्या सना ?

८ युस निशातस मंज़ वुछान महफ़िल अमीरन हुंज़ मज़ूर,
तस तसव्वर जन्नतुक अमि निश. ज़बर आस्या सना ?

Frivolities.

7—8 Can hell be worse to a pious Muslim who has to beg cooked food from 'infidels' ? Can a coolie who sees a party of rich men feasting at Nishat Bagh form a better picture of paradise ?

९ फाक. कश नेकन दिवान ईसा बिहिशतस प्यठ बरात,
खास. जाया आ'सि तिम सोचान, मगर आस्या सना ?

9. Christ promises heaven to the hungry pious They think it must be a fine place, but doubt if it exists.

१० हूनय ह'स.ना'विथ दपान युस का'शिर्यन तुहय म्या'न्य तीर,
तस पुहु'ल युस मानि तस हयू फित्नगर आस्या सना ?

10. A strange shepherd he who lets hounds loose on harmless sheep, the Kashmiris, and then suavely calls them his flock ! And he (you-er-know) who acknowledges him a shepherd must be matchless in mischief.

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३१ – पत. कथ

31. EPILOGUE

१ यार था'वन या म'ध विन कन व.छुस आलव दिवान,
आलवव सूर्ता मनस कम काम. छम शांती यिवान •

२ ग्राक कांह मा मेलि युस म्या'निस ति हाकस लागि कुंग,
पा'पुर्यन नजदीक यी आशा थ'वित खूलुम पीवान ०

1—2. Whether or not the beloved listens, I keep addressing him because such utterances give my mind a little relief. I have opened this shop in the vicinity of saffron-growers (of Pampur) in the hope that perhaps I may find a customer who will consider my simple '*Sag*' a delicacy (lit. fit to be spiced with saffron').

End of Part II

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